Distinct. regni Dei universalis, & specialis regni Mediatorii. pag. 33.
Mun. Magistratus non subordinatur regno Christi Mediatorio. pag. 35.

Cap. 3.

Potestas politica & ecclesiastica disparata sunt. pag. 47.
In quibus partibus Magistratui Christiano cura circa religionem incumbat. pag. 56.

Cap. 4.

An Magistratus pro fine præcipuo habeat salutem æternam subditorum? pag. 58.
Quod Reges sub V. T. quædam ex mandato speciali, & revelatione divina egerunt circa ecclesiastica, quæ fuerunt præter officium ordinarium omnium Regum. pag. 65.
An Magistratus sub N. T. tantam potestatem habeat circa res ecclesiasticas, quantam quidem usus est sub V. T. pag. 77.

Cap. 5.

Circa quas res sacras versetur potestas Ma-

giſtratus.
Quod poteſtas Magiſtratus ver
res ſacras politice & modo externo
Poteſtas Magiſtratus nec formaliter
nenter continet in ſe poteſtatem
cam, ne quidem ex parte.

Cap. 6.

De objectiva Magiſtratus pote
ſacra. p
An formalis poteſtas eccleſiaſtica
Magiſtratui?
An Magiſtratus actus eccleſiaſtic
muneris cum miniſtris exercere poſ
An poteſtas juris-dictionis Magiſtr
petat in exteriori regimine eccleſia.

PRIORIS PART
SECTIONE SECVN

Cap. 1.

Agitur de vocatione paſtorum in
p
Ius vocandi paſtores eſt penes eccleſi

RERVM.

TIS POSTERIORIS,

ECTIONE PRIMA,

Cap. 1.

id sit disciplina ecclesiastica. pag. 1.
plex sit. pag. 1.
os pertineat, quoad jus ipsum. pag. 3.
os, quoad exercitium. pag. 12.
sit finis disciplinæ ecclesiasticæ. p. 19.
sit pars regni Christi Mediatoris. p. 27

Cap. 2.

liceat alicui, cui injuria facta est per
citium disciplinæ ecclesiasticæ, conqueri
Magistratum de injuria? pag. 42.
bus actibus compleatur omnis potestas
istratus circa usum & abusum disciplinæ
siasticæ ordinariè in ecclesia constituta.
pag. 63.
id extraordinarie hic possit Magistra-
? pag. 67.
provocatio in causis disciplinæ ecclesiasti-
ad Magistratum instituenda, probari pos-
ex verbo Dei, & praxi veteris ecclesiæ?
pag. 69.

Cap. 3

Quid

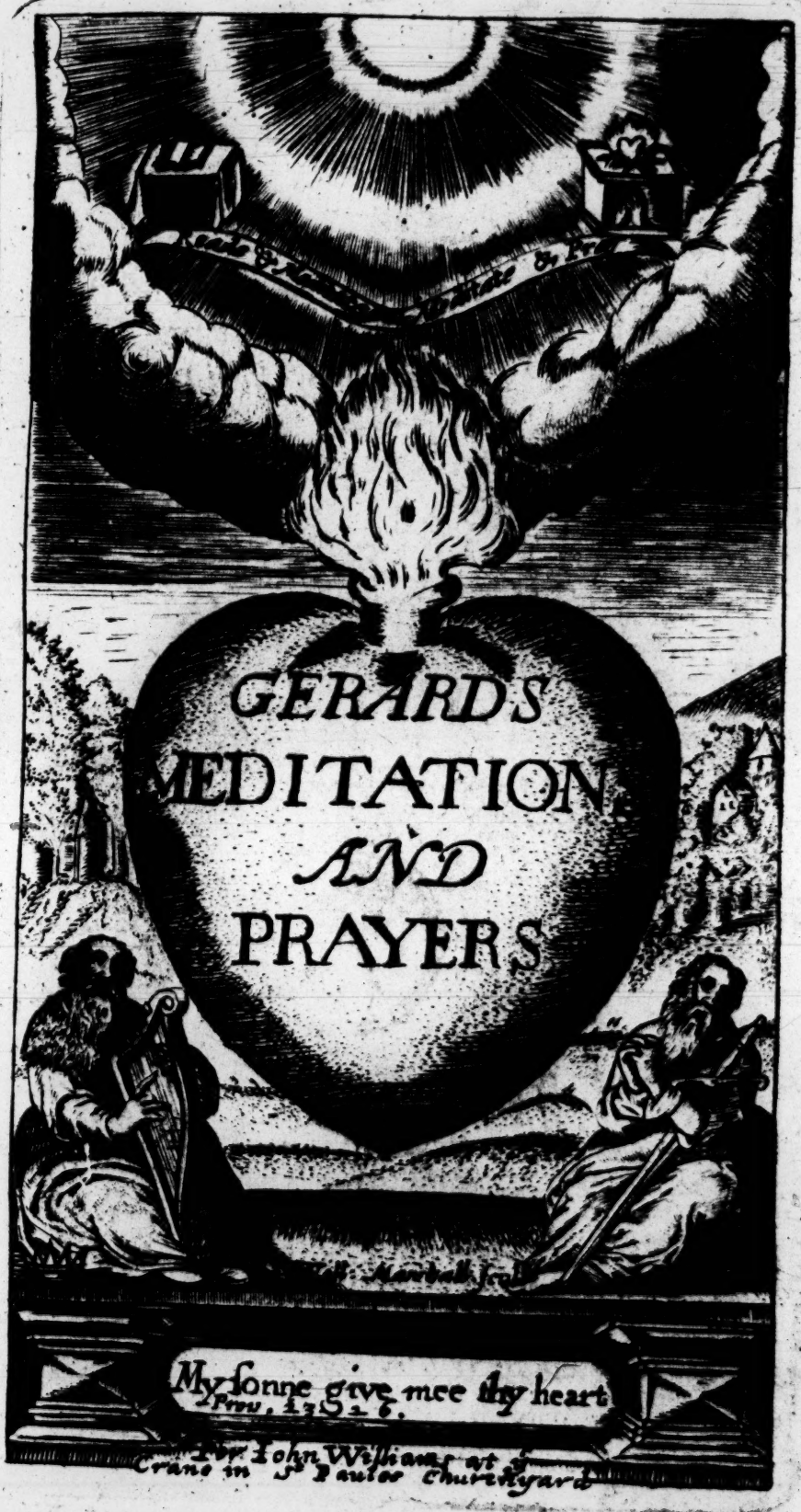
Quid sint leges ecclesiasticæ? pa
An ligent conscientias?
Circa quas res versentur?
Quibus competat potestas ferendarum ecclesiasticarum?
De jure Magistratus circa leges eccles
pag
Conditiones requisitæ in externis riti cleſiasticis constituendis. p.

Cap. 4.

Cui competat potestas legislatoria p dicta in ecclesia, in omnibus quæ cultu vinum concernunt. p.
Vtram eam Magistratui competere, p posit ex doctrina ecclesiæ Reformatæ? p.
An Magistratus leges ecclesiasticas ferre sit respectu hominum cum imperio? p. 2
An Magistratus legibus ecclesiasticis co entias obligent extra casum scandali & temptus? p. 2
An legibus civilibus conscientias ligent. p. 2

Cap. 5.

Ecc


GERARDS
MEDITATION
AND
PRAYERS
My sonne give mee thy heart
Prov. 23. 26.
Printed by John Williams at the
Crane in St Paules Churchyard

BIB. CANT. ACAD.

Syn. 8. 64. 54

GERARDS Meditations,

Written originally in the Latine tongue

E. By 15.24

JOHN GERARD
Doctour in Divinitie,
and Superintendent
of *Heidelberg*.

BIBL. ACAD.

Translated and revised
By
RALPH WINTERTON
Fellow of Kings colledge
in *Cambridge*.

The sixth Edition.

¶ Printed by *R. Daniel*,
printer to the University
of *Cambridge*.

1640.

335;02

To
the right honourable
the Reverend Father in God,
JOHN
Lord Biſhop of
Rochester.

IT was the anſwer of *Veſpaſian* to *Apollonius* deſiring entrance and accoſſe for *Dion* and *Euphrates* two Philoſophers: Ἀλλ' ἐμοὶ πυλῶνες μὲν ἀεὶ φιλόσοφοι ἀνεῳγμένοι· σὺ δὲ καὶ τὰ στέρνα ἀνεῳγμένα δοκεῖς ἐμοί. My gates are alwayes open to Philoſophers: but my very breaſt is open unto thee. What *Veſpaſian* profeſſed in word to *Apollonius*, the late Reverend Dean of SALISBURY hath performed indeed to me: The gates of his liberalitie and hoſpitalitie

have never been barred againſt ſcholars and ſtrangers: but the inward temple of his divine breaſt was unlocked unto me, and through that I ſaw his heart flaming with affection towards me. The experience of that his divine Philanthropie moved me formerly to deſire enterteinment for a ſtranger, not doubting of his wonted Philoxenie, not for *Dion* or *Euphrates* the Philoſophers, but for *Gerard* the Divine, having then new put on an Engliſh mans habit. I obteined my deſire. At SALISBURY he was welcome. In citie and countrey afterwards he found good enterteinment. After three years he came again to *Cambridge*. I furniſhed him with ink and paper. Then he reſolved to take another progreſſe. On New-

New-yeares day I left him on his way to *Rocheſter*. He promiſed not to divert to any place till he had ſeen your *Lordſhip*, and preſented my moſt humble ſervice. Happy *Gerard* that may ſee your *Lordſhip*. O that I might but ſee once again thoſe heavenly eyes whoſe firſt aſpect and influence bleſſed me! O that I might but kiſſe thoſe ſaving hands which raiſed me! O that I might but viſit that temple, and worſhip that divine breaſt, where my ſoul found ſanctuary! If *Gerard* may, in part I ſhall. That which I cannot ſee with mine eyes, my daily thoughts ſhall preſent unto me: Him whom I cannot reverence with cap and knee, I will alwayes honour in heart and mind: whither with the feet of my body

I cannot walk, I will travel with all dutifull affection. But what ſhall I do to expreſſe my thankfulneſſe? He that hath ſcap'd ſhipwrack will hang up his ſails to Neptune for a monument: I have none other ſails but ſuch as are made of thin paper, and thoſe ſcarce yet drie. He that hath paſſed through the pikes, and is come off ſafe and ſound, will offer a Σῶτηρ unto Salus: I have no other Σῶτηρ but my ſelf: and that is but a poore ſcholars ſervice. He that is recovered of a dangerous ſickneſſe, will do his devotions at Æſculapius his temple: My prayers ſhall alwayes be directed to Almighty God who hath the hearts of all men in his hands, who opened the good Dean of SALISBURIES heart unto me: Unto him ſhall my prayers

ers early and late be directed, to open unto the Bishop of Rochester the treasury of all blessings temporall and eternall: And I hope the Reverend Father in God will accept this tribute of a devout soul. *Servatus* hath nothing else to give: But he shall alwayes remain

Your Lordships

most humbly devoted

servant

R. Winterton.

To the ancient, religious, and learned Lady, the Lady COPPEN.

THe earth is watered with drops from above, and in vapours ſends them up again: The rivers come from the ſea, and flow back again: The aire will cleave the rock to get up to its place again: The fire came down from heaven, and thither it tends up again. From the mixture of theſe elements, all bodies have their temperaments: Thoſe have in them a character of naturall gratitude, and theſe ſhould follow them. This character an illiterate man may ſee in creatures without ſenſe, and he that is learned may reade to the life in creatures that have ſenſe. Man is the Epitome of all perfections in other creatures: But with-

without this character he is like to none of them. He hath ſpent his time ill at the Univerſitie that denies the firſt principles, and he would be ſent back again to learn the firſt elements. In the ſoul of man, as Galen *ſaith, there is an art of arts, and in the body of man an inſtrument of inſtruments: Reaſon is the art, and the hand is the inſtrument: I have both, and both are the Lady* COPPENS. *I have reaſon to acknowledge it, and an hand to ſubſcribe to it.*

Your Ladiſhips

ſervant

R. W.

To the Right Worshipfull my most munificent friend and benefactour,

Sr John Hanburie Lord of Kolmashin Northamptonshire.

A Generous benefactour writeth what he giveth in running water; so doth Sr *John Hanburie*: A thankfull receiver writeth what he receiveth in a pillar of marble; so would *Ralph Winterton*. The one professeth the art of forgetfulnesse; so do you; The other practiceth the art of remembrance; so will I. Six years are passed since the golden streams of your bountie flowed down upon me: But the water of Lethe hath not yet washed them out of my memorie. I hope I shall never be sick of a lethargie: But it is good to use a help for memorie. A benefit once received ought alwayes to be remembred: Mans *alwayes* is not alwayes: Come death, farewell memorie. Letters

ters after the death of them to whom they are sent, are usually burnt for waste papers. Therefore I durst neither trust the one nor the other with keeping the record of your bountie, and my thankfulnesse: knowing that death for certain will blot out memory, and fire may burn up the Registers office. It may be your bountie would have been well pleased with a private acknowledgement: But my dutie could not be satisfied without a publick monument. None more publick then that which hath passed through the presse: For that of one can make a thousand; so it did formerly. But now I have made fifteen hundred witnesses of my thankfull remembrance: and more may hereafter. *Gerard* where he is known is in favour every where: But he is no where without Sr. JOHN HANBURIE,

At whose service GERARD *is*

and his Translatour

RALPH WINTERTON.

To the Worshipfull my very worthy friends,

Mr. *Nathanael Henshaw*, of Valence in Essex, Mr *Benjamin Henshaw* of Cheap-side in London, and Mr *Thomas Henshaw* of Saffron-Walden in Essex.

IT is reported by Tacitus, *that* Licinius *grew so stupid, that if he had not been put in mind by others, he had forgot himself to be a Prince. If I should forget the* HENSHAWES, *I should forget my self to be a man: For an unthankfull man is no man, but an enemie to God and man: so the* Persians *were wont to call him. Where bounty hath an hand to give, thankfulnesse should have an hand to write received. I have formerly recorded with mine own hand your names in the catalogue of my benefactours:*

And

And that hand ſhould deſerve to be cut off if it ſhould now expunge them. The old copie may decay: I thought good therefore now to renew it. Gerards Meditations *had never ſeen* Engliſh light *for me, if yours and others bountie had not ſet my head on work to find out ſome occaſion to give publick teſtimonie of my thankfulneſſe: If* Gerard *had not been, I might ſtill have been to ſeek for an occaſion. As often therefore as* Gerard *and I live together, at every impreſſion you may challenge at my hands a new expreſſion of my ſervice. This debt I ſhall be alwayes readie to pay, but not as men pay money: for that being once paid can be required no more: But this I ſhall be alwayes paying, and ſtill remain your debter.*

Ità teſtor

R. WINTERTON.

Some ſay that plants do better grow
When they 're tranſlated to and fro:
I 'm ſure, when books tranſlated be,
They more and more do fructifie.
Gerard *did bring forth fruit before,*
But now it is deriv'd to more:
What he beyond the ſea did ſow,
Now Engliſhmen *at home may mow.*
Come, Countreymen, take what is yours,
The crop 's brought home unto your doores.

John Bonham.

IF pleaſure may or profit may thee move:
Here's that which may deſerve thy chiefeſt love.
If thou deſireſt riches to enjoy:
The doore is open to the treaſurie.
If beautie pleaſe: On this glaſſe caſt thine eye,
Here 's that will ſoul and bodie beautifie.
If honour pleaſe: The way 's prepar'd for thee,
To honour him whoſe ſervice honours thee.
If thou beeſt hungrie, thirſtie: Taſt and ſee.
Chriſts fleſh and bloud preſented unto thee.
If thou beeſt naked: To this wardrobe hie,
Where Chriſt his robe of righteouſneſſe doth lie.
If ſick thou art: For every maladie
Here is a very preſent remedie.
If thou thy ſelf defiled haſt with ſinne:
Here is a fountain for to bathe thee in.
If thou delightſt in flowers: Here do grow
Such flowers as Art and Nature ne're could ſhow.
Chooſe what thou wilt, here 's what thou canſt deſire,
Riches, and beautie, honours, and attire,
Meat, drink, and med'cine, and a living ſpring,
A paradiſe of every pleaſant thing,
Here 's heaven on earth, (if heaven on earth can be)
And ſo I wiſh thee to go in and ſee.

Francis Winterton.

GErard *of late was but in Latine read,*
But now he hath his language altered:
Behold a change! see how Arts pencill can
A Latine *turn into an* Engliſh man.
Gerard *in this ten thouſand doth excell,*
In three moneths ſpace to ſpeak our tongue ſo well.

Thomas Bonham.

READer, if thou fain wouldſt know,
To whoſe labours thou doſt ow
Theſe ſacred lines, think who 't may be
Seeks thy ſouls good, and that is he.
Some ſay theſe writings Gerards *be:*
He wrote indeed, but not to thee.
He was to thoſe that learned were,
To thee he was not though he were.
Before, thou couldſt not underſtand,
He 's now tranſlated to thy hand.
Reade him, and uſe him as thy friend,
And hee 'l be thine unto the end.

William Norrice.

THou that desir'st on earth a blessed end,
And seek'st the way to th' heavens to ascend,
Resort to Gerard: he 'll direct the way
Whereby thou mayst ascend and live for ay.
Thou needst no guide, 't is easie to be gone,
All let's removed are by Winrerton.
The way 's made plain, which was before obscure,
That thou thereby mayst heavenly blisse procure.
Endeavour then this way to walk aright:
And it will lead thee to eternall light.

T. Gore.

UPon a good the more communicate
We always set a better estimate:
The sunne it self, though of it self most bright,
None would admire, did not he see its light:
Gerard himself, though of himself hee 's good,
Had not been so to us, not understood.
This mov'd my friend thus Gerard to translate,
Gods glory and thy good to propagate.

Edward Bonham.

The table for direction to find out any Meditation conteined in this book.

Meditation.	Page.
Of confession of sinne.	1
An exercise of repentance, from the crosse of Christ.	7
Of the fruit of true and serious repentance.	12
A meditation upon the name of IESUS.	19
An exercise of faith, from the love of Christ in the agonie of death.	23
Consolation for the penitent, from the crosse of Christ.	28
Of the fruit of the Lords passion.	34
Of the certaintie of our salvation.	39
That God alone is to be loved.	44

10 *Of our reconciliation with Go*
11 *Of the ſatisfaction made for o ſinnes.*
12 *Of the nature and properties true faith.* 6
13 *Of the ſpirituall marriage Chriſt and the ſoul.* 6
14 *Of the myſtery of Chriſts incarna tion.* 7
15 *Of the ſaving fruit of Chriſt incarnation.* 8
16 *Of the ſpiritual repaſt of th godly.* 8
17 *Of the fruits of Baptiſme.* 9
18 *Of the ſaving communion of th body and bloud of Chriſt.* 9
19 *Of the myſtery of the Lord ſupper.* 10
20 *Of due preparation before we come t the Lords ſupper.* 10
21 *Of Chriſts aſcenſion.* 11
22 *An homilie of the holy Ghoſt.* 11
23 *Of the Churches dignitie.* 12
24 *Of predeſtination.* 13
25 *Of the ſaving efficacie of pray er.* 13
26 *Of the holy angels guarding us* 14
27 *Of*

27 Of the devils treacheries. 153
28 Generall rules for the leading of a godly life. 159
29 Of shaking off securitie. 166
30 Of the imitation of the holy life of Christ. 174
31 Of the denying of a mans self. 180
32 Of the truenesse of the soul. 187
33 Of a pure conscience. 193
34 Of the study of true humilitie. 201
35 Of fleeing from covetousnesse. 206
36 Of the properties of true love and charitie. 214
37 Of the studie of chastitie. 222
38 Of the flitting swiftnesse of this present life. 229
39 Of the worlds vanitie. 236
40 Of the profit of tentations. 244
41 Foundations of Christian patience. 250
42 How we must overcome tentations by perseverance. 257
43 Of the daily meditation of our death. 262
44 Consolation at the death of friends. 268

45 Of

45 Of the last judgement. 277
46 Of the desire of eternall life. 283
47 Of the beatificall vision of God in heaven. 290
48 Of our fellowship with the angels in heaven. 296
49 Of the grievousnesse of hell-torments. 302
50 Of the eternitie of hell-torments. 309
51 Of the spirituall resurrection of the godly. 316

THE

Meditat. I.

rue confession and acknowledgement of sinne.

Confession is to cure sinne
A very present medicine.

Oly God, just Judge, my sinnes are alwayes in my sight, I have them alwayes in my mind: every day I think of the ent, because death hangs over every houre. Every day I f the judgement, because *I must account for every day, in the day gement.* I examine my life, and d, it is altogether vain or pro- Vain and unprofitable are ma- my actions, my speeches much , and my thoughts most of all. heris my life vain onely, but ane also and ungodly: I find in

Levit. 11. 45. Psal. 7. 11.

2. Cor. 5. 10.

45 *Of the last judgement.*
46 *Of the desire of eternall life.*
47 *Of the beatificall vision of God in heaven.*
48 *Of our fellowship with the angels in heaven.*
49 *Of the grievousnesse of hell-torments.* 3
50 *Of the eternitie of hell-torments.* 309
51 *Of the spirituall resurrection of the godly.* 316

TH

Meditat. I.

Of true confession and acknowledgement of sinne.

Confession is to cure sinne
A very present medicine.

HOly God, just Judge, my sinnes are alwayes in my sight, I have them alwayes in my mind: every day I think of the judgement, because death hangs over my head every houre. Every day I think of the judgement, because *I must give an account for every day, in the day of judgement.* I examine my life, and behold, it is altogether vain or profane. Vain and unprofitable are many of my actions, my speeches much more, and my thoughts most of all. Neitheris my life vain onely, but profane also and ungodly: I find in

Levit. 11. 45. Psal. 7. 11.

2. Cor. 5. 10.

it nothing that is good: for though ſomething in it may ſeem good, yet it is not truly good and perfect, becauſe the contagion of originall ſinne and my corrupt nature hath polluted it. Holy Job ſaid, *I was afraid in regard of all my works.* If the holy man ſo complain, what ſhall the ungodly do? *All our righteouſneſſe is as the cloth of a menſtruous woman.* If our righteouſneſſe be ſuch, what then ſhall our unrighteouſneſſe be? *If you ſhall do all things* (ſaith our Saviour) *which are commanded you, yet ſay, We are unprofitable ſervants.* If we are unprofitable when we obey, ſurely we ſhall become abominable when we tranſgreſſe. If I ow my ſelf unto thee, and all that I can, yea though I ſhould not ſinne: what ſhall I be able to give unto thee, holy God, to redeem me from ſinne? Our ſeeming righteouſneſſe, if it be compared with the divine righteouſneſſe, is mere unrighteouſneſſe. A little light may ſhine in the darkneſſe: but being ſet in the light of the ſunne, is darkened. The wood not brought to the rule may appear ſtraight:

Job 9. 28.

Iſa. 64. 6.

Luke 17. 10.

Anſelm.

Gregory in his Morails.

ſtraight: but, if it be applied to the rule, is found, by ſome eminent excreſcence, where it is crooked. The image of the ſeal may appear perfect in the eyes of the beholders, and yet it may be much imperfect in the eye of the artificer: Even ſo, that which glittereth in the eſtimation of the worker, is oftentimes baſe and ſordid in the diſcretion of him that judgeth: For the judgements of God are of one kind, and the judgements of men are of another. The memory of many ſinnes doth affright me: and yet there are many more that I do not know of. *Who knows how oft he offendeth? cleanſe me, O Lord, from my ſecret faults.* I dare not lift up mine eyes unto heaven, becauſe I have offended him which dwelleth in the heavens. In earth I find no refuge: for what favour can I expect of the creatures, when I have offended the Lord of the creatures? My adverſary the devil accuſeth me, and ſaith unto God, Thou moſt juſt Judge, judge him to be mine for his ſinne, that would not be thine by grace. He is thine by nature, but he is

Iſa. 55. 8.

Pſal. 19. 12.

Auſtine.

mine by delighting in his ſinnes. He is thine by thy paſſion, but he is mine by perſwaſion. He is diſobedient unto thee, and obedient unto me. He received of thee the robe of immortalitie and innocencie: He hath received from me the rags of unrighteouſneſſe. He hath caſt off thy cloth, and put on mine. Adjudge him therefore to be mine, and to be damned with me. All the elements accuſe me:
Hugo. The heaven ſaith, I have given thee light for thy comfort. The aire ſaith, I have given thee all manner of fowls to be at thy command. The water ſaith, I have given thee divers kinds of fiſhes for thy meat. The earth ſaith, I have given thee bread and wine for thy nouriſhment. And yet thou haſt abuſed all theſe to the contempt and diſhonour of our Creatour: Therefore let all our benefits be turned to thy puniſhments. The fire ſaith, Let me burn him. The water ſaith, Let me drown him. The aire ſaith, Let me fanne and winnow him. The earth ſaith, Let me ſwallow him up. And hell ſaith, Let
Heb. 1. 14. me devoure him. *The holy Angels*

which

which were appointed by God to minister unto me in this life, and to be my consorts in the life to come, they accuse me: And by my sinnes I have deprived my self of their ministery in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law, accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe Judge, and most powerfull executour of his eternall law, accuseth me: Him I cannot deceive, for he is wisdome it self: From him I cannot flie, for he is power it self reigning every-where. *Whither then shall I flie?* To thee, O Christ my alone Redeemer and Saviour. My sinnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousnesse is greater. I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemn me: In thee there is nothing, but that which will save me. I have committed many things, for which most de-

Psal. 139. 7.

Austine upon the 31. Psalme

ſervedly I might be condemned: Thou haſt omitted nothing whereby I might be ſaved. I heare a voice in the Canticles, which bids me hide my
Can. 2. 14. ſelf *in the clefts of the rock*. Thou art that rock, thy wounds are thoſe clefts of the rock: In them will I hide my ſelf againſt the accuſations of all the creatures. My ſinnes cry aloud,
Heb. 12. 24. even unto heaven: but *thy bloud, which was poured forth for my ſinnes, cries louder*. My ſinnes are ſtrong to accuſe me before God: but thy paſſion is of more force to defend me: The unrighteouſneſſe of my life is powerfull to condemn me: but thy moſt perfect righteouſneſſe is more powerfull to ſave me. I appeal therefore from the throne of thy juſtice to the throne of thy mercy: Neither dare I appear in judgement, unleſſe thou interpoſe thy moſt holy merits betwixt me and thy judgement.

Meditat. II.

An exercise of repentance from the crosse of Christ.

Thy Saviour on the crosse did choose,
To save thy life, his own to lose.

BEhold, thou faithfull soul, the grief of him that suffered, the wounds of him that hanged, the torments of him that died on the crosse. That head, at which the angels tremble, is crowned with thorns. That face, which was most beautifull above the sonnes of men, is defiled by the spittings of the ungodly. Those eyes, which were more bright then the sunne, are darkened in death. Those ears, which were wont to heare angelicall praises, do ring now with the proud speeches and the derision of sinners. That mouth, out of which did proceed most divine oracles; that mouth, which taught the angels, hath no other drink but gall and vineger. Those feet, which are to be adored, are fastened with nails. Those hands, which stretched forth *Bernard.* John 19.

the heavens, are ſtretched forth on the croſſe, and nailed. That body, which was the moſt ſacred temple of the Deity, is whipped, and wounded with the ſpear: neither remains there any part in him ſave onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by ſinners grievouſly afflicted on the croſſe: God dies upon the croſſe: God ſuffers: God poureth forth his bloud. Judge the greatneſſe of the danger by the greatneſſe of the price. Judge the danger of the diſeaſe by the value of the remedie. Surely thoſe wounds were great indeed which could no otherwiſe be cured but by the wounds of the living and quickening fleſh. Surely that diſeaſe muſt needs be great, which could not be cured but by the death of the Phyſician.

Conſider, thou faithfull ſoul, Gods moſt fierce anger againſt us. After the fall of our firſt father, the eternall, onely begotten, and well beloved ſonne of God becomes ſuiter unto his Father for us: And yet his anger

was

was not turned away from us. He by whom the world was made, interceded for us, became our *advocate*, and took the cause of us miserable sinners upon himself: And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glorie of the Divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousnesse communicated unto our nature, he might wipe away that venemous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: And yet his anger was not turned away from us. Our sinnes and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, pierced, crucified, buried. His bloud, like a dew, distilled most copiously down all his members at his passion. His most holy *soul is made sorrowfull above measure, yea even unto death.* He feels the pains of hell. The eternall Sonne of God crieth out that he is forsaken of God. So great was his

1. John 2. 1.

Matth. 26. 38.

Matth. 27. 46.

bloudy ſweat, ſo great was his anguiſh, that he which comforteth the
Luke 22. 43. angels, ſtood in need of an angel to comfort him. He dies who is the authour and giver of life to every living
Luke 23. 31. thing. *If this comes to paſſe in the green tree, what ſhall become of the dry wood?* If this comes to paſſe in the juſt and holy, what ſhall become of ſinners? How ſhall God puniſh us for our own ſinnes, who is ſo wrathfully diſpleaſed with his own ſonne for other mens ſinnes? If his ſonne is ſo grievouſly puniſhed, ſhall we his ſervants think to eſcape alwayes unpuniſhed? What ſhall the reprobate ſuffer, if ſuch be the ſufferings of his beſt beloved? If Chriſt departed not without a ſcourge, and yet came into the world without ſinne, what ſcourges do they deſerve which come into the world in ſin, live in ſin, and depart in ſinne? The ſervant rejoyceth, whileſt the ſonne is in grievous dolour and pain; and that, for his ſinne. The ſervant heapeth up the anger of God, whileſt the ſonne doth thus labour to pacifie and appeaſe his Fathers wrath. Oh the infinite anger

ger of God! oh his unſpeakable furie! oh the ineſtimable rigour of his juſtice! He which is thus enraged againſt his onely and beſt beloved ſonne, the partaker of his own eſſence; and that not for any ſinne of his own, but becauſe he intercedeth for the ſervant: what will he do to the ſervant that perſevereth and continueth ſtill ſecurely in his ſinnes? Let the ſervant fear and tremble, and be ſorrowfull for his own merits, when the ſonne is thus puniſhed, and yet not for his own. Let the ſervant fear who ceaſeth not to ſinne, when the ſonne of God is thus afflicted for ſinne. Let the creature fear which hath crucified his Creatour. Let the ſervant fear, which hath ſlain his Lord. Let the ſinner and the ungodly fear, which hath thus tormented the pious and the godly. Beloved, let us heare his cries, let us behold his tears: he cries from the croſſe, Behold, O man, what I ſuffer for thee: I cry unto thee, becauſe I die for thee: behold the puniſhments that I ſuffer: behold the nails with which I

Bernard, in his ſermon of the paſſion.

am

am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I find thee so unthankfull. Have mercy, have mercy on us, thou whose property it is to have mercy, and convert our stony hearts unto thee.

Meditat. III.

Of the fruit of true and serious repentance.

Our Saviour cry'd, Repent, repent,
As John that 'fore our Saviour went.

THe foundation and beginning of holy life is saving repentance. For where there is true repentance, there is remission of sinnes: And where there is remission of sinnes, there is the grace of God: And where there is the grace of God, there is Christ: And where Christ is, there is his merit: And where there is Christs merit, there is satisfaction for sinnes: And where there is satisfaction for sinnes, there is righteousnes: And where there is righteousnesse, there

there is joy and tranquillitie of conſcience: And where there is tranquillitie of conſcience, there is the holy Spirit: And where the holy Spirit is, there is the ſacred and holy Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remiſſion of ſinnes, nor the grace of God, nor Chriſt, nor his merit, nor ſatisfaction for ſinnes, nor righteouſneſſe, nor tranquillity of conſcience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we deferre our repentance? and why do we procraſtinate it from day to day? To morrow is not ours, and to repent truly is not in our power: And in the day of judgement we muſt give an account not onely for to morrow, but alſo for the preſent day. To morrow is not ſo certain as the deſtruction of the impenitent is certain. God hath promiſed remiſſion to the repentant: but he hath not promiſed to morrow. There is no place for *Auſtine.*

Chriſt

Christ his satisfaction, where there is not true contrition in the heart. *Our sinnes do separate betwixt God and us*, so saith the Prophet Esay. And by repentance we return again unto him. Acknowledge and bewail thy sinnes: so shalt thou find God in Christ appeased towards thee. *I blot out thine iniquities*, saith the Lord: Therefore our sinnes are enrolled in the court of heaven. *Turn away thy face from my sinnes*, begs the Prophet: Therefore our iniquities are set in the sight of God. *Be converted unto us, O God*, prayeth Moses: Therefore *our sinnes do separate us from God. Our sinnes have answered us*, complaineth Esay: Therefore they accuse us before Gods judgement-seat. *Cleanse me from my sinnes*, prayeth David: Therefore our sinnes appear most foul and filthy in the sight of God. *Cure my soul, for I have sinned against thee*, prayeth the sime David: Therefore sinne is the disease of the soul. Whosoever shall sinne against me, *I will blot him out of my book*, saith the Lord: Therefore for our sinnes are we blotted out of the

Isa. 59. 2.
Isa. 43. 25.
Psal. 51. 9.
Isa. 59. 2. Vers. 12.
Psal. 51. 2.
Psal 41. 4.
Exod. 32. 32.

the book of life. *Caſt me not away from thy face*, prayeth the Pſalmiſt: Therefore for our ſinnes God caſts us off. *Take not thy holy Spirit from me*: Therefore as bees are driven away with ſmoke, and pigeons with ill ſavours: ſo by our ſinnes is the holy Spirit driven out of the temples of our hearts. *Reſtore me the joy of thy ſalvation*: Therefore ſinne doth torment the mind, and dry up the moiſture of the heart. *The earth is defiled by the inhabitants thereof, which have tranſgreſſed the law*, cryeth Eſay: Therefore ſinne is a contagious and infectious poiſon. *Out of the deeps have I cryed unto thee, O Lord*, ſaith the Pſalmiſt: Therefore our ſinnes preſſe us down unto hell. We were ſometimes *dead in our ſinnes*, ſaith the Apoſtle: Therefore ſinne is the ſpirituall death of the ſoul. By mortall ſinne man loſeth God: God is the infinite and incomprehenſible good: Therefore to loſe God is an infinite and incomprehenſible evil. As God is the chiefeſt good, ſo ſinne is the chiefeſt evil. Puniſhments and calamities are not abſo-

Pſal 51. 11.

Baſil upon the 33 Pſal

Pſal. 51. 12

Iſa. 24. 5.

Pſal. 130. 1.

Epheſ. 2. 1.

absolutely evil: for many times there comes good of them. Yea rather it appears that they are good, because they come from God who is the chiefest good; from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truly so called. And moreover they lead us unto the chiefest good, that is, to *life everlasting*. *Christ by his passion entred into his glory*: And so do Christians *by tribulations enter into eternall life*: Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the further thou departest from sinne: The nearer thou comest unto sinne, the further thou departest from God. How saving therefore is repentance, which withdraws us from sinne, and brings us back again unto God? Sinne is measured by the greatnesse of him that is offended: But him the heavens and the earth cannot contein: In like manner such is our repentance as he unto whom

Luke 24. 26.

Acts 14. 22.

whom we return by repentance. The ſinner is accuſed by his conſcience, which he hath defiled; by the Creatour, whom he hath offended; by the ſinnes which he hath committed; by the creatures, which he hath abuſed; and by the devil, by whom he hath been ſeduced. How ſaving then is repentance, which frees us from ſuch accuſations! Let us make haſte therefore, let us make haſte to ſuch a ſaving medicine for ſuch a grievous diſeaſe. If thou repenteſt at thy death, thou doſt not leave thy ſinnes, but thy ſinnes leave thee. Thou ſhalt ſcarce find any one that repented truly at his death, unleſſe it were the thief upon the croſſe. *Fourteen years have I ſerved thee*, ſaid *Jacob* to *Laban*: *it is time now that I ſhould provide for mine own houſe*: And if thou haſt ſerved the world and this life ſo many years, is it not fit that thou ſhouldſt begin now to make proviſion for thy ſoul? Every day doth our fleſh heap ſinne upon ſinne: Let the Spirit therefore every day waſh them away by repentance. Chriſt died that ſinne might die in us: And

Auſt. of repentance.

Gen. 31. 41.

ſhall

shall we suffer that to live and reigne in our hearts, for the destroying whereof the sonne of God himself
Bernard. died? Christ enters not into the heart of man by grace, unlesse John Baptist prepare the way by repentance. God poureth not the oyl of mercy, but into the vessel of a contrite heart.
1. Sam. 2. 5. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of
1. Kings 19. 11. grace. Elias first heard a great and strong wind, overturning mountains, and cleaving rocks; and after the wind an earthquake; and after the earthquake there appeared fire.
Vers. 12. At length there followed a small and still voice. In like manner terrour goes before the taste of Gods love, and sorrow before comfort. God binds not up thy wounds, unlesse thou lay them open by confession, and bewail them. He covers not, unlesse thou first uncover. He pardons not, unlesse thou first acknowledge. He justifies not, unlesse thou

first

first condemn thy self. He comforts not, unlesse thou first despair in thy self. This true repentance God by his holy Spirit work in us !

Meditat. IV.

Of the name of *JESUS.*

Blessed, blessed name of Jesus,
Who tormented was to ease us.

O Good Jesus be thou my Jesus: for thy holy names sake have mercy on me. My life condemns me: but the name of Jesus shall save me: For this thy names sake, do unto me according to thy name: and seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercy on me, O good Jesus, in the time of mercy, that I be not condemned in the time of judgement. If thou receive me into the bosome of thy mercy, thou shalt have never the lesse room. If thou bestow upon me the crumbes of thy goodnesse, yet thou shalt want never the more: *Bernard.* *Anselm.*

Isa. 9. 6. more: For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus: How sweet and delightfull is this name! For what is Jesus, but a Saviour? and what harm can happen to those that are saved? what else can we desire or expect beyond salvation? Receive me, Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integrity: yet thou hast not forgotten thy mercy. Though I had power to lose and condemn my self: yet thou in thy mercie art more powerfull to save me. Lord, do not thou so look upon my sinnes, as to forget thy mercie: do not so ponder and weigh my offenses, that they overpoise thy merit: do not so remember my wickednesse, as therefore to forget thy goodnesse. Remember not thy anger against my guiltinesse: but remember thy mercy towards my miserie. Thou who hast given me a mind to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthinesse, and just damnation,

nation, hide not from me thy merit, and the promiſe of everlaſting ſalvation. My cauſe is to be tried at the heavenly tribunal: but this is my comfort, that in the court of heaven thou haſt aſſigned unto thee the name of a Saviour: for that name was brought down from heaven by an angel. O moſt mercifull Jeſus, to whom wilt thou be Jeſus, if not to miſerable ſinners that ſeek thy grace and ſalvation? They that truſt in their own righteouſneſſe and holineſſe, ſeek ſalvation in themſelves: but I flie unto thee my Saviour; for I find nothing in my ſelf worthy of eternall life: Save the condemned: ſhew mercie to the ſinner: juſtifie the unrighteous: abſolve the accuſed. Thou Lord art truth, thy name is holy and true. Let thy name alſo become true in reſpect of me, and become thou my Jeſus and Saviour. Be thou unto me Jeſus in this preſent life, be thou unto me Jeſus in death, be thou unto me Jeſus in the laſt judgement, be thou unto me Jeſus in the life which is everlaſting. I know thou wilt, ſweet Jeſus: for as thou art immutable in

Luke 2. 21.

John 14. 6.

thy

thy eſſence, ſo alſo thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jeſus, for my ſake alone, who am a miſerable ſinner: Yea rather thou wilt become my Saviour: For thou doſt not caſt out him that cometh unto thee. Thou that haſt given me a will to come unto thee, grant alſo unto me that coming I may be received: For *thy words are truth and life.* Let the propagation of originall ſinne within me condemn me: yet thou art my Jeſus. Let my conception in ſinne condemn me: yet thou art my Jeſus. Let my forming in ſinne and under the curſe condemn me: yet thou art my Saviour. Let the corruption of my nativitie condemn me: yet thou art my Saviour. Let the ſinnes of my youth condemn me: yet thou art my Jeſus. Let the courſe of my whole life, defiled with moſt grievous ſinnes, condemn me: yet thou art ſtill my Jeſus. Let death the juſt puniſhment of my many and grievous ſinnes and offenſes condemn me: yet thou art my Saviour. Let the ſevere ſentence in the laſt judge-

John 14. 6.

udgement, condemn me: yet thou rt my Jeſus. In me is ſinne, repro- ation, damnation: In thy name is ghteouſneſſe, election, ſalvation. I as baptized in thy name: I believe n thy name: In thy name will I die: n thy name will I riſe again: In thy ame will I appear in judgement. n this name are all good things pre- ared for us, and ſhut up as it were a reaſure: So much are they diminiſh- d, as my diffidence is increaſed: hich that it may be farre from me, beſeech thee by this thy name, good eſus, that for my ſinne and unbe- ief I be not damned, whom by thy recious merit and ſaving name thou vouldſt have ſaved.

Meditat. V.

An exerciſe of faith from the love of Chriſt in the agony of death.

The grace of Jeſus Chriſt to me
Is th' onely true felicity.

SEe, Lord Jeſus, how injurious I am to thy paſſion: My heart is vexed, and my ſoul is very ſorrow- full;

full; becauſe I have no good works of mine own; becauſe I have no merits; when as thy paſſion is my action, thy works my merits. I am injurious to thy paſſion, when as I ſeek for the ſupplement of my works, whereas it is in it ſelf all-ſufficient. If I ſhould find righteouſneſſe in my ſelf, thy righteouſneſſe would profit me nothing, or elſe I ſhould not ſo much deſire it. If I ſeek for the works of the law, by the law ſhall I be condemned: But I know that now I am no longer under the law, but under grace. I have lived wickedly, *I have ſinned, holy Father, againſt heaven and before thee, I am not worthy to be called thy ſonne*, yet thou wilt not refuſe to call me thy ſervant. Denie me not, I pray thee, the fruit of thy paſſion: let not thy bloud wax barren, but let it bring forth fruit, and deliver my ſoul. My ſinnes have alwayes lived in my fleſh: but, I intreat thee, let them at length die with me. Hitherto the fleſh hath alwayes ruled over me, but let the ſpirit at length triumph: Let the outward man

Luke 15. 2

man be ſubject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the ſuggeſtions of the devil; but grant hereafter, I beſeech thee, that I may trample them under my feet. Satan is ready at hand to accuſe me; but he hath nothing in me. The ſight of death affrighteth me; but death is the end of my ſinnes, and the beginning of an holy life. Now at length ſhall I be able perfectly to pleaſe thee, O my God: Now at length ſhall I be confirmed in goodneſſe and vertue. Satan terrifieth me with my ſinnes, but let him accuſe him which took upon him my infirmities, whom the Lord hath ſmitten for my ſinnes: The debt which I ow is great indeed, and I cannot pay any part thereof: but my truſt is in the riches and bounty of him that hath undertaken the payment. Let him diſcharge me who hath made himſelf ſuretie for me. Let him pay for me who took my debt upon himſelf. I have ſinned, O Lord, and my ſinnes are many and grievous: But this horrible ſinne I

Rom. 16. 20.

Iſa. 53. 4.

will not commit, to make thee a ly-
ar, who by thy words, works, and
oath doſt teſtifie that ſatisfaction is
made for my iniquities. I am not
afraid by reaſon of my ſinnes: for
thou art my righteouſneſſe. I am not
afraid by reaſon of my ignorance: for
thou art my wiſdome. I am not
afraid of death: for thou art my life.
I am not afraid of my errours: for
thou art my truth. I am not afraid
of corruption: for thou art my reſur-
rection. I am not afraid of the ſor-
rows of death: for thou art my joy.
I am not afraid of the ſeveritie of
1. Cor. 1. 30. judgement: for thou art my righte-
ouſneſſe. Diſtill upon my withered
ſoul the dew of thy grace and quick-
ening conſolation. My ſpirit waxeth
dry: but it ſhall ſhortly rejoyce in
thee. My fleſh doth languiſh and is
withered: but it ſhall ſhortly bud
forth. I am ſubject to corruption: but
thou ſhalt deliver me from corrupti-
on: for thou haſt delivered me from
all evils. Thou haſt created me: How
then can the workmanſhip of thy
hands be diſſolved? Thou haſt re-
deemed me from all mine enemies:

How

How then can death have rule over me? Thou haſt beſtowed thy body and bloud, and all that thou hadſt, yea even thy ſelf for my ſalvation: How then ſhall death withhold them which thou haſt redeemed with ſo precious a ranſome? Thou, Lord Jeſus, art righteouſneſſe it ſelf: So then my ſins cannot prevail againſt thee. Thou art life it ſelf, and the reſurrection: So then my death cannot prevail againſt thee. Thou art God: Therefore Satan cannot prevail againſt thee. Thou haſt given me the earneſt of thy Spirit: in that do I glorie, in that do I triumph, and am fully perſwaded, without doubting, that I ſhall be admitted to the mariage of the Lambe. Moſt dear bridegroom, thou art my wedding-garment, which I put on in baptiſme: thou ſhalt cover my nakedneſſe, neither will I ſew the ſupplement of my righteouſneſſe to this moſt precious and beautifull garment. What is mans righteouſnes, but the cloth of a menſtruous woman? How then can I dare to patch that moſt precious garment of Chriſts righteouſneſſe with

2. Cor. 1. 22.

Rev 19.7.

Gal. 3. 27.

Iſa. 64. 6.

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2. Cor. 1. 22.

Rev 19.7.

Gal. 3. 27.

Iſa. 64. 6.

this abominable ragge? In this garment will I appear before thy face in judgement, when thou shalt judge
Act. 17. 31. the world in righteousnesse and equitie: In this garment will I appear before thy face in the kingdome of heaven: This garment shall cover my confusion and reproch, that no man remember it any more for ever: There shall I appear glorious and holy in thy sight: And this my flesh, this my body shall be arayed with beatificall glory, which glory shall be everlasting and without
Rev. 22. 20. end. Come, Lord Jesus: and whosoever loveth thee let him say, *Come.*

Meditat. VI.

Consolation for the penitent, from the crosse of Christ, gathered chiefly out of Anselm.

Christs crosse my crown I do esteem,
Whats ever heathen men do deem.

Bernard. ALl the glorie of the godly consists in the ignominie of the Lords passion: All the rest of the godly consists in the wounds of our Saviour,

Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly Father and almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee.

Behold therefore, holy God, the holy pledge of his flesh, and forgive the guiltinesse of my flesh: Have respect unto what thy Sonne hath suffered for me, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednesse hath deserved: but it is much more that the holinesse of my redeemer hath merited. Great is my unrighteousnesse, but much more great is the righteousnes of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodnesse, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive: Thou that

Anselm.

Matt. 7. 7.

that granteſt unto me *to ſeek*, grant unto me alſo to *find*; Thou that
Matt. 7. 7. teacheſt me *to knock*, open unto me when I knock. To deſire, I have from thee: Let me have from thee alſo to
Phil 2. 13. obtein. *To will*, I have from thee: Let me have from thee *to do* alſo. Holy God, juſt Judge! If my ſinnes be concealed, they are uncurable: if they be ſeen, they are deteſtable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercy where thou findeſt ſo true miſerie. Great is the ſinne which thou findeſt here, bur let thy grace be greater and more plentifull. Holy Father, poure not, I beſeech thee, thy wrath upon me, ſeeing that thou haſt ſmitten thy ſonne for me.

O holy Jeſus, deliver me from the wrath of God, thou that didſt take it upon thy ſelf for my ſake upon the croſſe. O holy Spirit, protect me by thy conſolation againſt the wrath of God, thou that in the goſpel haſt declared mercie to the contrite and penitent. O holy God and juſt Judge, I find no place to flie unto from the preſence

preſence of thy wrath: *If I aſcend up into heaven, thou art there: If I deſcend into the deep, behold thou art there alſo: If I take the wings of the morning, and dwell in the utmoſt parts of the ſea, there alſo ſhall thy hand lead me, and thy right hand lay hold on me:* Unto Chriſt therefore will I flie, and hide my ſelf in his wounds. O mercifull God, behold the body of thy Sonne wounded in every part, and look not upon the wounds of my ſinnes. Let the bloud of thy Sonne waſh me from all my ſpots. Heare his moſt ardent prayers offered unto thee for the ſalvation of the elect. O holy God and juſt Judge, my life affrights me: for if it be exactly examined, it is either ſinne, or barrenneſſe: And if there ſeem to be any fruit in it, it is either counterfeit, or imperfect, or ſome wayes corrupted; ſo that it cannot pleaſe thee, yea it muſt needs diſpleaſe thee. Truly, all my life is either ſinfull and damnable, or unfruitfull and contemptible. But why ſhould I ſeparate unfruitfull and damnable? Certainly, if it be unfrnitfull, it is damnable: for *every*

Pſal. 139. 8. 9. 10. *Anſelm.*

Mat. 3. 10. *tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Not onely the tree that bringeth forth ill fruit, is cast into the fire: but that also which bringeth forth no fruit. The goats affright me, for they were set on the left hand of the judge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirsty they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire, what wilt thou answer in that day when thou shalt give account for all the time spent in this life even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Underneath thee the horrible pit of hell gaping: Above thee the angry Judge condemning: Within thee thy conscience butning: Without thee the world flaming. *The just man shall scarce be saved*: Whither then shall the sinner thus taken unawares betake himself?

Mat. 25. 41.

1 Pet. 4. 18

himself? To lie hid it is impossible: To appear it is intolerable.

From whence then shall I seek for the salvation of my soul? from whom shall I seek counsel? Who is he that is called the Angel of great counsel? It is Jesus: He is the judge between whose hands I tremble. Fear, not then, O my soul, be comforted, despair not: Hope in him whom thou feareſt, betake thy self unto him from whom thou hast fled. O Jesus Christ, for this thy names sake do unto me according to thy name. Look upon me miserable man, that call upon thy name: If thou receive me into the most ample bosome of thy mercy, thou shalt no whit be straitned. It is true, O Lord, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But it is most certain, that thy mercie is greater then my offense. *In thee, O Lord, do I put my trust: let me never be confounded.* *Bernard.* Psal. 31. 1.

Meditat. VII.

Of the fruit of the Lords Paſſion.

My hope on Chriſt is fixed ſure,
Who wounded was my wounds to cure.

AS often as I think of the Lords paſſion, I preſume much of the love of God and the forgiveneſſe of my ſinnes. He bowes down his head to kiſſe me: He ſtretcheth forth his arms to embrace me: He openeth his hands to give unto me: He openeth his ſide that I may ſee his heart flaming with love: He is lifted up from the earth that he may draw all unto him: His wounds are blue with grief, and ſhining with love: Therefore by the opening of his wounds we ought to enter into the ſecrets of his heart. With him there is moſt plenteous redemption, becauſe his bloud diſtilled not down drop by drop, but flowed down moſt plentifully from five parts of his body: As the grape caſt into the wine-preſſe is ſqueezed, and poureth forth liquour on every ſide: So the fleſh of Chriſt being

Bernard, Upon the Paſſion.

Bernard.

ing preſſed with the weight of Gods anger and our ſinnes, doth on every ſide poure forth the liquour of bloud. When Abraham would have offered his ſonne for a ſacrifice, the Lord ſaid, *Now I know of a truth that thou loveſt me:* Do thou likewiſe acknowledge the infinite love of the eternall Father, in that he would *deliver his onely begotten Sonne to death for us.* *He loved us when we were his enemies:* And can he forget us when we are reconciled unto him by the death of his Sonne? Can he forget the precious bloud of his Sonne, when as he telleth the tears and the ſteps of the godly? Can Chriſt in his life forget thoſe, for whom he was willing to undergo death? Can he in the time of his glory forget thoſe, for whom he ſuffered ſo great torments? Conſider, thou faithfull ſoul, the manifold fruits of the Lords paſſion. Chriſt poured forth for us a bloudy ſweat, that in the agonie of death a cold ſweat might not oppreſſe us. It was his pleaſure to wreſtle with death, that we might not faint in the agony of death. It was his will to ſuffer moſt

Gen. 22. 12.

John 3. 16

Rom. 5. 10

Pſal. 56. 8.

Luther.

grievous

grievous anxietie and ſorrow even unto death, that he might make us partakers of everlaſting joy in the heavens. He would be betrayed with a kiſſe, which is a ſigne of friendſhip and good will, that he might blot out the ſinne by the which Satan betrayed our firſt parents under the colour of friendſhip. He would be apprehended and bound by the Jews, that he might ſet us at liberty which were bound in the chain of our ſinnes, and ſubject to be caſt into everlaſting damnation. He would begin his paſſion in the garden, that he might purge away ſinne which took its beginning in the garden of paradiſe. He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forſaken of his own diſciples, that he might glue unto himſelf us, who had moſt ſhamefully revolted from God. Before the Councel he was accuſed by faiſe witneſſes, that Satan might not accuſe us by the law of God. He was condemned on earth, that we might be abſolved in heaven. He that committed no ſinne was

ſpeech-

ſpeechleſſe, that we might not in the day of judgement be ſtrucken dumbe by reaſon of our ſinnes. He was willing to be buffeted, that we might be freed from the ſting of conſcience and buffetings of Satan: He ſuffered himſelf to be mocked, that we might inſult over Satan the inſulter: His face was covered, that he might remove from us the vail of ſinne by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would be diſrobed, that he might reſtore unto us the robe of innocencie, which we had loſt by ſinne: He was pricked with thorns, that he might cure the compunctions of our hearts: He underwent the burden of the croſſe, that he might take from us the burden of everlaſting puniſhment: *He cryed out that he was forſaken of God*, that he might purchaſe for us an everlaſting habitation with God: He thirſted on the croſſe, that he might merit for us the dew of Gods grace, and free us from everlaſting thirſt: He would be ſcorched in the fire of Matt. 27. 46.

Gods

Gods anger, that he might free us from the fire of hell. He ſtood as guiltie, that he might abſolve us. He was condemned, that we might be delivered from condemnation. He was ſcourged by the hands of the unrighteous, that he might free us from the ſcourges of the devil. He cried out for grief, that he might preſerve us from everlaſting exclamation. He poured forth tears, that he might wipe away tears from our eyes. He died, that we might live. He felt the pains of hell; that we might never feel them. He was humbled, that ſo he might cure our ſinfull tumour. He was crowned with thorns, that he might merit for us a celeſtiall crown. He ſuffered of all, that he might ſave all. His eyes were darkened in death, that we might live in the light of celeſtiall glory. He ſuffered ignominie and reproches, that we might hear the angels ſing chearfully in heaven. Deſpair not then, O faithfull ſoul: An infinite good was offended by thy ſinnes, and an infinite price is payed for them. Thou ſhouldeſt have been con-

condemned for thy ſinnes: But the Sonne of God took upon him the ſinnes of the whole world, and was condemned for them. Thou deſervedſt to be puniſhed for thy ſinnes: But God hath puniſhed them alreadie in his Sonne. The wounds of thy ſinnes are great: But the balſam of Chriſts bloud is more precious, and of virtue to cure them. Moſes pronounceth thee curſed, becauſe thou haſt not kept all that was wrote in the book of the law: But Chriſt was made the curſe for thee. In the court of heaven there is an hand-writing againſt thee: But Chriſt hath cancelled that with his bloud. Let thy paſſion therefore, O Chriſt, be my laſt refuge!

Deut. 27. 26.

Col. 2. 14.

Meditat. VIII.

Of the certaintie of our ſalvation.

My hope ſhall never be confounded,
Becauſe my hope on Chriſt is grounded.

WHy art thou troubled, O my ſoul, and why doſt thou ſtill doubt of the mercie of God? Remember

member thy Creatour: Who created thee without thee? *Who formed thy body in secret in the lower parts of the earth*? Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own image? I am the creature of God, to the Creatour do I convert my self: Though my nature be infected by the devil, though it be wounded by thieves, that is, by my sinnes, yet my Creatour liveth: He which made me, can also renew me: He which created me without any evil, can take all evil from me, whatsoever hath entred into me by the suggestion of the devil, by *Adams* prevarication, by my own action, yea though it hath overrun my whole substance: Therefore my Creatour can reform me, if so be that it stands with his good pleasure and will: and certainly he will, for who ever hated his own workmanship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was nothing. *He is the Saviour of all men, but*

Psal. 139. 15.

Luke 10. 30.

1. Tim. 3. 10.

but especially of them that believe.
He created me wonderfully, but he redeemed me more wonderfully: It never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truly beloved, for whose sake the onely begotten Sonne of God is sent from the bosome of his Father: If thou didst not desire my salvation, Lord Jesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God to redeem a servant *spared not his own Sonne*. Therefore assuredly God loveth man with a wonderfull love, seeing that he hath delivered up his Sonne to be afflicted, slain, and crucified for the redemption of man. Very dear and very great was the price of our redemption: therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his adopted sonnes as dearly as his onely begotten Sonne: For that on which we bestow any thing is dearer then that which we bestow: That he might make us his adopted sonnes, he spared not his naturall and coessentiall Sonne:

Bernard.

Clem. Alex.

Rom. 8. 32

1. Pet. 1. 18.

It

It is no wonder then if he hath pre-
Joh. 14. 2. pared for us mansions in his heavenly house, seeing that he hath given us his own Sonne, in whom is the fulnes of the Divinity. Certainly, where there is the fulnesse of the Divinitie, there is also the fulnesse of life and glory everlasting: But if he in Christ hath given unto us the fulnesse of life everlasting, how shall he denie unto us a little particle thereof? Assuredly our heavenly Father loveth us his adopted sonnes with exceeding great love, seeing he hath delivered up his onely begotten Sonne for us. Assuredly the Sonne embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extreme povertie:
Matt. 8. 20. for he *had not where to lay his head.* To make us the sonnes of God, he is made man: neither doth he neglect us now, having finished the work of our redemption, but *stil*
Rom. 8. 34. *intercedeth for us*, sitting at the right hand of the Divine Majestie. What thing is there necessary for my salvation which he shall not obtein, seeing that he hath bestowed himself

to

to merit ſalvation for me? What will the Father denie unto his Sonne who *became obedient unto him unto death, even the death of the croſſe?* Phil. 2. 8. What will the Father denie unto his Sonne, ſeeing that long ago he hath accepted the price of our redemption paid by him? Let my ſinnes accuſe me, yet in this my Mediatour do I truſt: He which excuſeth me is greater then he that accuſeth me: Let my weakneſſe affright me, yet in his ſtrength will I glory: Let Satan accuſe me, if my Mediatour excuſe me: Let heaven and earth accuſe me, and mine iniquities prove me guiltie; it is ſufficient for me that the Creatour of heaven and earth, and righteouſneſſe it ſelf doth intercede for me. The ſufficiencie of my merit is to know that my merit is not ſufficient: It ſhall be ſufficient for me to have him propitious againſt whom onely I have ſinned: Whatſoever he hath decreed not to impute, ſhall be as if it had not been: Neither doth it trouble me that my ſinnes are both grievous and diverſe, and often repeated: For if I were not burdened *Bernard.*

with

with sinnes; what need I desire his
Austine. righteousnesse? If I had no disease,
what need I implore the help of the
Mat. 9. 12. physician? He is the physician, he is
Mat. 1. 21. the Saviour, he is righteousnesse it-
1. Cor. 1. 30. self, he cannot deny himself: I am
sick, I am condemned, I am a sinner,
I cannot deny my-self. Have mercy
on me, O thou my physician, my Sa-
viour, and my righteousnesse! Amen.

Meditat. IX.

That God alone is to be loved.

By love cleave fast to God above:
For nought on earth deserves thy love.

Anselm. RAise up thy self, O faithfull soul,
and love that chief good in
whom are all goods, without whom
there is no other true good. No crea-
ture can satisfie our desire, because no
creature is perfectly good, but onely
good by participation. Some cur-
rent of good doth descend upon the
creature from the Creatour, but the
fountain is still in God: Why there-
fore should we forsake the fountain,
and follow the current? All good in
the

the creatures is but the image of that perfect good which is in God, yea, which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs dove could not find on the moveable waters where her foot might rest*: Even so our soul amongst all sublunarie things cannot find out which can fully satisfie her desire, by reason of their inconstancie and frailtie. Doth not he wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, we love either for power, or wisdome, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisdome of men compared with the wisdome of God is foolishnesse: All

Gen. 8. 9.

the

the beautie of the creatures compared with the beautie of God is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage, should she not do foolishly in neglecting the king, and settling her affection upon the messengers the kings servants? So God by the beautie of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves crie, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the Creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us: But God who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly! He

1. John 4. 16.

loved

loved us when as yet we were not: For it was the love of God that we came into this world. *He loved us when we were his enemies:* For it was his mercy and his love that he ſent his Sonne to be our redeemer. He loved us when we were fallen into ſin: For it is his love that he doth not preſently deliver us to death in our ſinnes, but ſtill expects our converſion. It is his love that beyond our merits, yea contrary to our merits, he tranſlateth us to the celeſtiall palaces. Without the love of God thou canſt never come to the ſaving knowledge of God: without the love of God all knowledge is unprofitable, yea hurtfull: Wherefore love exceedeth the knowledge of all myſteries, becauſe this may be in the devils, but that cannot be but in the godly. Why is the devil moſt unhappy? Becauſe he cannot love the chiefeſt good. Contrariwiſe why is God moſt happy and bleſſed? Becauſe he loveth all things, becauſe he is delighted in all his works. Why is not our love of God perfect in this life? Becauſe the meaſure of our love is according

Rom. 5. 10.

Wiſd. 11. 24.

cording to the measure of our know-
1. Cor. 13. 12. ledge. *Now in this life we know but in part, and in a glasse:* In the life to come we shall be perfectly blessed, because we shall perfectly love God: We shall perfectly love God, because we shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdome of God must begin in the heart of man in this life, or else it cannot be consummated in the life to come. Without the love of God there is no desire of eternall life: How then can any one be partaker of the chiefest good, which loveth not, which seeketh not, which desireth not? Such as
Savanar. thy love is, such art thou; because thy love transformeth thee into it self. Love is the chiefest couple, because the lover and the thing loved become one. What hath conjoyned the most just God and wretched sinners? What hath conjoyned them being infinitely distant one from the other? Infinite love. And yet that the infinite justice of God

might

might not be weakned, the infinite price of Christ interceded. Again, what hath conjoyned together God the Creatour and the faithfull soul created, things infinitely distant? Love. In the life which is eternall we shall be joyned to God in the chiefest degree. Why? Because we shall love him in the chiefest degree. Love uniteth and transformeth: if thou lovest carnall things, thou art carnall. If thou lovest the world, thou shalt become worldly: *But flesh and blond cannot enter into the kingdome of God.* 1. Cor. 15. 50. *Kempis.* If thou lovest God and celestiall things, thou shalt become celestiall. The love of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the mind, the paradise of the soul: it exeludeth the world, it overcometh the devil, it shutteth hell, it openeth heaven. The love of God is that seal by which God sealeth the elect and believers: God at the last judgement will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the onely instrument of our justification and salvation, Rev. 7. 3.

on, is not true, unleſſe it doth demonſtrate it ſelf by love. There is no true faith unleſſe there be a firm confidence; and there is no confidence without the love of God. That benefit is not acknowledged for which we do not give thanks; and we do not give thanks to him whom we do not love: If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Chriſt; it will acknowledge and give thanks; it will give thanks and love. The love of God is the life and reſt of the ſoul: When the ſoul departs from the body by death, then the life of the body departeth: When God departs out of the ſoul by reaſon of ſins, then the life of the ſoul departeth. Again, God *dwells in our hearts by faith*, God dwells in the ſoul by love, becauſe *the love of God is diffuſed in the hearts of the elect by the holy Spirit*: There is no tranquillitie to the ſoul without the love of God: The world and Satan do much diſquiet it: but God is the chief reſt of the ſoul. There is no peace of conſcience but to thoſe that are juſtified by faith:

Eph. 3. 17.

Rom. 5. 5.

faith: there is no true love of God but in them that have a filiall confidence in God: Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us: Which God begin in us in this world, and perfect in the world to come!

Meditat. X.

Of our reconciliation with God.

Fear not, my soul, be not dismaid:
For Jesus Christ thy debts hath paid.

Christ truly took our infirmities, and bare our griefs and sicknesses. Isa. 53. 4. Mat. 8. 17. O Lord Jesus! That which in us merited eternall punishment, thou tookest upon thy self: That burden which would have pressed us down into hell, thou hast undergone: *Thou wast wounded for our iniquities, thou wast broken for our sinnes:* Isa. 53. 5. By the bluneſſe of thy wounds are we healed: *The Lord hath laid upon thee the iniquities of us all.* 6. Surely wonderfully indeed is this change.

Thou takeſt our ſinnes upon thy ſelf, and beſtoweſt thy righteouſneſſe upon us: Death due unto us thou undergoeſt thy ſelf, and conferreſt life upon us: I cannot therefore by any means doubt of thy grace, or deſpair by reaſon of my ſinnes. The worſt thing that was in us, thou tookeſt upon thy ſelf: How then canſt thou deſpiſe that which is the beſt in us and thine own work, to wit, our ſoul and body? *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption*: For he is truly ſanctified whoſe ſinnes are aboliſhed and taken away: *Bleſſed is the man whoſe iniquities are forgiven, and to whom the Lord imputeth not his ſinnes*: How can God impute our ſinnes to us, when he hath already imputed them to another? *For the wickedneſſe of his people he hath ſmitten his beſt-beloved Sonne*: By the knowledge of him therefore he ſhall juſtifie many, and ſhall bear their iniquities. How ſhall he juſtifie thoſe that are his? Heare and attend, O my ſoul: He ſhall ſave them

Pſal. 16.10.

Pſal. 32.1.

Iſa. 53.8.

them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercie and grace of God in Christ. *This is life eternall, to know and acknowledge thee the onely true God, and Jesus Christ whom thou hast sent*: And therefore *if thou shalt confesse with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.* Faith apprehendeth Christs satisfaction: He bare the iniquities of those that are his, he suffered for the sinnes of many, he interceded for the transgressours: For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldst have had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie the sinnes of the penitent, which he hath taken upon himself? How shall he condemn him that is guilty of sinne, seeing that he himself was *made sinne for us*? Will he condemn those, whom he calleth his *friends*? Will he condemn

Joh. 17. 3.

Rom. 10. 9

2. Cor. 5. 21.

Joh. 15. 14.

thoſe for whom he hath intreated? Will he condemn thoſe for whom he died? Lift up thy ſelf therefore, O my ſoul, and forget thy ſinnes, for the Lord hath forgotten them. Whom doſt thou fear as the puniſher of thy ſinnes but the Lord, who himſelf made ſatisfaction for thy ſinnes? If any other had payd the price of myredemption, I might have doubted whether the juſt Judge would accept of that ſatisfaction: If a man or an angel had ſatisfied for my ſinnes, yet ſtill there might be a doubt whether the price of redemption were ſufficient: but now there is no place for doubt. How can it be that he will not accept of that price which he hath payd himſelf? How can that chooſe but be ſufficient, which is from God himſelf? *Why art thou troubled, O my ſoul? All the wayes of God are mercy and truth: juſt is the Lord and juſt are his judgements: Why art thou troubled, O my ſoul?* Let the mercy of God raiſe thee up, let the juſtice of God alſo raiſe thee up. For if God be juſt, for one of-

Ezek. 18. 22.

Pſal. 42. 5.

Pſal. 25.

Pſal. 119. 137.

Pſal. 42. 5.

fenſe

ſenſe he will not exact double ſatisfaction. For our ſinnes he hath ſmitten his Sonne: How then can he ſmite us his ſervants for them? How can he puniſh our ſinnes in us, which he hath already puniſhed in his Sonne? *The truth of the Lord endureth for ever*: *As I live, ſaith the Lord, I will not the death of a ſinner, but rather that he turn from his wickedneſſe and live. Come unto me, all ye that labour and are heavy laden, and I will refreſh you*, ſaith our Saviour. Shall we make God a lyar, and labour by the weight of our ſinnes to bear down his mercy? To make God a lyar, and to deny his mercy, is a greater ſinne then all the ſinnes of the whole world: and therefore Judas ſinned more in deſpairing then the Jews in crucifying Chriſt. *But rather where ſinne hath abounded, there alſo grace hath abounded much more*, and overweigheth our ſinnes by infinite degrees. For ſinnes are but the ſinnes of men; but grace is the grace of God: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie. Satisfa-

Pſal. 117. 2. Ezek. 33. 11. Mat. 11. 28. *Auſtine.* Rom. 5. 20.

ction hath been made for our sinnes, and the grace of God is repaired by the death of Christ, and is established for ever: unto which I betake my self as a devout suppliant.

Meditat. XI.

Of the satisfaction made for our sinnes.

The death of Christ is life to thee,
If thou a Christian truly be.

Mat. 11. 28 *COme unto me all ye that labour and are heavy laden, and I will refresh you*: they are the words of our Saviour. It is true indeed, Lord Jesus, I am burdened overmuch, and I sigh under the weight of my sinne: But I make haste unto thee the fountain of living water. Come unto me, Lord Jesus, that so I may come unto thee: I come unto thee, Lord, because thou first camest unto me: I come unto thee, Lord Jesus, and with anxietie I desire thee, for I find no goodnesse in my self. But if I found any goodnesse in my self, I should not with such anxietie desire thee. True, Lord Jesus! *I labour and*

am heavy laden; neither can I compare my ſelf with any of the ſaints, or penitent ſinners, unleſſe it be with the thief upon the croſſe. Lord, have mercy upon me, thou which hadſt mercy on the thief upon the croſſe. I have lived wickedly, I have lived in ſinne, but I deſire to die the death of the holy and righteous. But holineſſe and righteouſnes are farre from my heart: Therefore to thy holineſſe and righteouſneſſe do I flie. Let thy ſoul, Lord Jeſus, ſuccour me, let it ſuccour me, ſeeing that thou layedſt it down for a price of redemption for many! Let thy moſt ſacred body Mat. 20. 28.
which was afflicted with rods, ſpittings, buffetings, and thorns, and faſtened to the croſſe for me, let that ſuccour me! Let thy ſacred and holy bloud, O Jeſus, let that bloud ſuccour me, which ran out of thy ſide Joh. 19. 34.
at thy death and paſſion, which *cleanſeth us from all our ſinnes!* Let 1. Joh. 1. 9.
thy moſt holy Divinitie ſuccour me, *Iren.*
thy Divinitie which upheld thy humanitie at thy paſſion, which alſo reſting and not ſhewing it ſelf, the great myſterie of our redemption

was finiſhed, which added infinite ſtrength and weight unto thy paſſi-
Act. 20. 28. on, *Inſomuch that God by his own bloud hath purchaſed unto himſelf me miſerable man.* Let thy wounds ſuccour me, in which all my cure conſiſteth! Let thy moſt holy paſſion ſuccour me! Let thy merit ſuccour me, as being my laſt refuge, and a remedie againſt my ſinnes! For in that thou ſufferedſt, thou ſufferedſt for me: Therefore in that thou meritedſt, thou meritedſt for me and for mine
Rom. 5. 8. unworthineſſe: Therefore *God commendeth his love towards us*, and proveth it by a teſtimonie ſurpaſſing the underſtanding of all men, yea of the angels themſelves, in that *Chriſt*
Ib. *died for us when as yet we were ſinners and the enemies of God.* Who can chooſe but admire this? Who can chooſe but be aſtoniſhed at it? The Sonne of God intreated by no man, yea hated of all men, in great mercy intreated for us who were ſinners and his enemies: Neither intreated he onely, but alſo ſatisfied Gods juſtice for us by his moſt poore nativitie, by his moſt holy life, by his moſt bitter

bitter paſſion, by his moſt cruel death. O Lord Jeſus! Thou that intreatedſt for me, ſufferedſt for me, and diedſt for me, before I could deſire thy merit and paſſion, or move thee by my prayers to pay the ranſome for me, how canſt thou caſt me away from thy face? How canſt thou denie unto me the fruit of thy moſt holy paſſion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit with tears and ſighs? I was an enemie by nature when thou diedſt for me: but I am made by grace thy friend, thy brother, and thy ſonne. Thou heardſt an enemie before he prayed unto thee, and how canſt thou deſpiſe thy friend which comes unto thee with prayers and tears? *Thou wilt not caſt out him that cometh unto thee*, becauſe thy word is truth. Thou haſt ſpoken unto us in ſpirit and truth, and we have received from thee *the words of eternall life*. Attend and raiſe up thy ſelf, O my ſoul: Before we were ſinners by nature; but now we are juſt by grace: Before we were enemies; but now we are friends and

Pſal. 130. 1.

Joh. 6. 37.

68.

kinſ-

kinsfolks: Before our help was in the death of Christ; but now it is in Christ his life: Before we were dead in sinnes; but now we are quickned
Eph. 2. 4. in Christ: Oh the exceeding *love of God, wherewith he loved us!* Oh the superabundant riches of his grace, whereby he hath in heaven pro-
Luke. 1. 78. vided a place for us! Oh *the tender mercie of our God, whereby the day-spring from on high hath visited us!* But if the death of Christ hath brought unto us righteousnesse and life, what shall his life do? If our Saviour dying paid the price unto his Father, what shall he do now being alive and interceding for us? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmnesse of hope! Let thy servant, I pray thee, be with thee, and let him *be-*
Joh. 17. 24 *hold the glorie which the Father hath given to thee*, and let him inhabit the
Joh. 14. 2. *mansion which thou hast prepared in*
Psal. 84. 4 *thy Fathers house! Blessed are they*

that

that dwell in thy house, O Lord! They shall praise thee for ever and ever.

Meditat. XII.

Of the nature and properties of true faith.

Faith is not faith, or if it be,
Faith is but dead wants charity.

O Thou beloved soul, consider the power of faith, and give thanks unto God who is the onely giver thereof: It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw their sap from the vine, so we also from him do draw life, righteousnesse, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulitie: But we are again received to grace; and the image of God begins to be renewed in us by faith. By faith Christ becomes ours and dwells in us: And where Christ is, there is the grace of God: And where the grace of God is, there is the inheritance of eternall life. Joh. 15. 4. Eph 2. 8.

Heb. 11. 4 life. *By faith Abel offered unto God a greater ſacrifice then Cain*: ſo by
Heb. 13. 15. faith we offer unto God *ſpirituall ſacrifices*, that is, *the fruit of our lips*:
Heb. 11. 5. *By faith Enoch was tranſlated*: So faith takes us from the ſociety of
Phillip. 3. 20. men, and makes us *have our converſation in heaven*, yea whiles we are here upon earth. Chriſt even now dwells in us, we have already eternall
Heb. 11. 7 life in us, but it is hid. *By faith Noah prepared the ark*: So we by faith do enter into the Church, in which our ſouls are preſerved, when all other periſh in the vaſt ſea of this world.

8. *By faith Abraham left the idolatrous land*: So by faith we go out of this world, leaving our parents, brethren, and kinsfolks, and cleave unto Chriſt, who calleth us by his word.

9. *By faith Abraham went into a ſtrange countrey in expectation of the promiſed land*: So we by faith do
Rev. 21. 2. look for the celeſtiall *Jeruſalem* which God hath *prepared in the hea-*
Pſal. 39. 12 *vens*. We are *ſtrangers* and pilgrimes in this world, and travel by faith
Heb. 11. 11. unto a celeſtiall countrey. *By faith Sarah conceived her ſonne Iſaac*

in

in her old age: So we being ſpiritually dead have received by faith ſtrength to conceive Chriſt ſpiritually. For as Chriſt was once conceived in the ſanctified wombe of the virgin *Mary*: So in the faithfull ſoul, which hath kept it ſelf pure from the contagion of the world, he is every day ſpiritually born. *By faith Abraham offered up Iſaac*: So alſo we by faith do ſpiritually mortifie and ſacrifice our own will, which is the beloved ſonne of our ſoul: For *he which will follow Chriſt muſt denie himſelf*, that is, renounce his own will, his own honour, and the love of himſelf. *By faith Iſaac bleſſed Jacob*: So we by faith are made partakers of all divine benedictions: For *in the ſeed of Abraham*, that is, *in Chriſt, all nations ſhall be bleſſed*. *By faith Joſeph propheſied of the Iſraelites going out of Egypt, and gave commandment concerning his bones*: So we by faith expect an egreſſe out of the ſpirituall Egypt of this world, and a bleſſed reſurrection of the bodie. *By faith Moſes was preſerved for three moneths*: So faith hideth

17.

Mat. 16. 24.

Heb 11. 20.

Gen. 22. 18.

Heb. 11. 22.

23.

us

us from the tyrannie of Satan, untill at length we be brought into Gods royall palace, and be adopted ſpiri-
25. tuall kings. By faith *Moſes choſe rather to ſuffer affliction with the people of God* then to live in the glorie of Egypt: So faith begets in us the contempt of glorie, honour, riches, and the pleaſures of this world, and excites in us the deſire of the kingdome of heaven. By faith we chooſe rather the ignominie of Chriſt then
27. the treaſures of this world. *By faith Moſes left Egypt, and feared not the kings anger*: So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a courageous and con-
28. ſtant mind. *By faith Iſrael celebrated the Paſſeover*: So alſo we by faith do celebrate a Paſſeover. Chriſt was ſacrificed for our Paſchal lambe,
Joh.6.55. whoſe *fleſh is meat indeed*, and
Heb.11. 29. whoſe *bloud is drink indeed*. *By faith the Iſraelites paſſed through the red ſea*: So we by faith do paſſe through the ſea of this world. By
Joſh.6.20. faith *the walls of Jericho fell*: So we

by

by faith destroy all the munitions of Satan. *By faith Rahab was saved*: So in the universall destruction of this world, by faith we shall be saved from destruction. *By faith* the Fathers *overcame kingdomes, stopt the mouthes of lions, and quenched the force of fire*: So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell-fire. Heb. 11. 31. 33.

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies onely upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *the word*. As in the creation light was made by the word of God; for God said, *Let there*

Gen. 1. 14. *there be light, and there was light:* So the light of faith ariseth from the Psal. 36. 9. light of the word of God: *In thy light shall we see light,* saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all virtues in us. Where there is faith, there is Christ; where Christ is, there is an holy life; to wit, true humility, true gentlenesse, true love. Christ and the holy Spirit are not severed: where the holy spirit is, there is true holyneſſe: Therefore where there is not an holy life, there is not the sanctifying Spirit. And where there is not the Spirit neither is there Christ; where there is not Christ, neither is there faith. Joh. 15. 4. Whatsoever branch doth not suck its life and nourishment from the vine is not to be judged a part of the vine: So neither are we yet joyned to Christ by faith, unlesse we suck our life and nourishment from him. Faith is a kind of spirituall light: For our hearts are enlightned by faith: Therefore it spreads abroad the rayes of good works: But where the

the rayes of ſpirituall life are not, there is not yet the true light of faith. Bad works are the works of darknes: But faith is light: And *what communion is there between light and darkneſſe?* 2. Cor. 6. 14. Bad works are the ſeed of Satan: But faith is the ſeed of Chriſt: And *what communion is there between Chriſt and Satan?* 2. Cor. 6. 15. By faith our hearts are purified: But how can there be any inward purity in the heart, when the words are impure, and the outward works appear impure? *Faith is the victorie which overcometh the world:* 1. Joh. 5. 4. And how can there be true faith there, where the fleſh overcometh the Spirit and leadeth it as it were captive? By faith we have Chriſt and in Chriſt eternall life: But no impenitent ſinner that perſevereth in his ſinnes, can be partaker of eternall life: How then can he be partaker of Chriſt? How can he be partaker of faith? Kindle in us, O Chriſt, the light of true faith that by faith we may obtein eternall ſalvation.

Meditat. XIII.

Of the ſpirituall wedlock of Chriſt and the Soul.

Chriſt is by marriage knit to thee,
If thou to him by ſanctitie.

Hoſ. 2. 19. I *Will betroth thee unto me for ever,* ſaith Chriſt unto the faithfull ſoul: Chriſt therefore would be preſent
John 2. 1. *at the marriage* which was celebrated *in Cana of Galilee,* to ſhew that he came into the world to ſpi-
Iſa. 61. 10. rituall marriages. *Rejoyce in the Lord with gladneſſe, and leap thou faithfull ſoul for joy in thy God, who hath clothed thee with the garments of ſalvation, and compaſſed thee about with the robes of righteouſneſſe; like a ſpouſe adorned with jewels and*
Auſtine. *bracelets.* Rejoyce for the honour of the bridegroom: Rejoyce for the beauty of the bridegroom: Rejoyce for the love of the bridegroom. His honour is the greateſt that can be:
Rom. 9. 5. For he is true *God bleſſed for ever.* How great then is the dignity of this creature, I mean the faithfull ſoul,

ſeeing

seeing the Creatour himself is willing to betroth her unto himself! His beautie is the greatest that can be: For he is beautifull above the sonnes of men: for they saw the glorie of him, *as the glory of the onely-begotten of the Father. His face shined like the sunne, and his garments were white as snow. His lips were full of grace, and he was crowned with glory and honour.* How great then is his mercy, that he being the chiefest beautie doth vouchsafe to choose the soul of man to be his spouse, whereas it is defiled with the stains of sinne! On the bridegrooms part there is the greatest majestie: On the spouses part there is the greatest infirmitie. On the bridegroooms part there is the greatest beautie: On the spouses part there is the greatest deformity. And yet farre greater is the love of the bridegroom towards the spouse then of the spouse towards the bridegroom, whose honour and whose beauty doth so farre excell. Behold, thou faithfull soul, behold the infinite love of the bridegroom! It was his love that drew him down from heaven

John 1.14. Mat. 17.2. Psal. 45.2. Psal 8.5. *Anselm.*

heaven unto the earth: It was his love that bound him to a pillar: It was his love that fastened him to the crosse: It was his love that enclosed him up in the grave: It was his love that he descended into hell. What could make him to do all these things? Surely, it was his love towards his spouse. But our hearts are stony and heavier then lead if the bond of so great love cannot draw us unto God, whereas it hath drawn God unto us.

Ezek.16. 22. *Naked* was his spouse, and being naked could not be admitted into the royall palace of the heavenly

Isa.61.10. King: And *he hath clothed her with the garments of righteousnesse and salvation*, whereas she lay enwrapped and involved in the foul coat of her sinnes, and the most filthy rags

Rev.19.8. of iniquitie: *He hath granted unto her to be arayed in fine linen, clean and white: the fine linen is the righteousnesse of Saints*: That garment is the righteousnesse which was obteined by the death and passion of

Gen.29.27. the bridegroom himself. *Jacob* laboured *fourteen years to obtein Rachel* to be his wife: But Christ for thirty

hirty foure years almoſt endured unger, thirſt, cold, povertie, ignominie, reproches, bonds, whips, the itterneſſe of gall, and death upon he croſſe, to purchaſe unto himſelf he faithfull ſoul to be his ſpouſe. *amſon* went down and choſe out f the Philiſtines, which were adidged to deſtruction, a wife unto imſelf: The Sonne of God came own and choſe unto himſelf a pouſe out of men that were conemned and ſubject to eternall eath. The whole ſtock of the ſpouſe vas at enmitie with the heavenly ather, and he by his moſt bitter aſſion hath reconciled it unto his ather. The ſpouſe was proſtrate upn the face of the earth, and *polluted n her own bloud*: But he hath *waſhd her* with the water of baptiſme, nd cleanſed her with a moſt holy aver: He hath cleanſed the bloud of his ſpouſe with his own bloud: For *he bloud of the Sonne of God doth leanſe us from all our ſinnes*. The ſpouſe was deformed: But he hath *anointed her with the oyl* of grace nd mercy. The ſpouſe was not honourably

Judg. 14. 1.

Ezek. 16. 22.

1 Joh. 1. 7.

Ezek. 16. 9.

nourably apparelled, but he hath *put*
11 *bracelets* and eare-rings upon her: He
hath adorned her with virtues and
divers gifts of the holy Spirit. The
Tertull. ſpouſe was very poore, and had no
pledge to give unto him: Therefore
hath he left unto her the pledge of his
Spirit, and received frō her the pledge
of his fleſh, and hath carried it up
into heaven. The ſpouſe was hungry:
Ezek. 16. 19. But he hath given unto her *fine flowre*
and hony and oyl to eat: He doth
feed her with his fleſh and bloud un-
to eternall life. The ſpouſe is diſobe-
dient, and often breaketh her mar-
riage-faith, ſhe committeth fornica-
tion with the world and with the de-
vil, and yet the bridegroom out of
his infinite love doth receive her
again into favour as often as ſhe re-
turneth unto him by true repentance
Acknowledge and confeſſe, thou
faithfull ſoul, theſe ſo many and ſo
great arguments of his infinite love.
Auſtine. Love, thou faithfull ſoul, the love of
him that for love of thee deſcended
into the wombe of the virgin: We
Auſtin. muſt love him that delivered up him-
ſelf for us, ſo much more then our
ſelves,

ſelves, by how much he is greater then us: Let us make our whole life conformable unto him, who for the love of us made himſelf wholly conformable unto us. He is juſtly to be accounted moſt unthankfull who loveth not again him of whom he was firſt beloved. How greatly therefore ought we to love him, who for the love of us did as it were forget his own majeſtie! Happy ſoul, which by the bond of this ſpirituall marriage is joyned unto Chriſt! She doth ſafely and confidently apply unto her ſelf all the benefits of Chriſt: even as in another caſe, by wedlock the wife doth ſhine glorious by the reflexion of the husbands rayes upon her. Now by faith alone are we made partakers of this bleſſed and ſpirituall marriage, as it is written, *I will betroth thee unto me in faith*: Faith doth ingraft us into Chriſt, as a branch into the ſpirituall vine, that we may ſuck our life and nouriſhment from him. And as they which are joyned in marriage, *are no more two but one fleſh*: So they which by faith are joyned unto the Lord, be-

Hoſ. 2. 19.

John. 15. 5.

Mat. 19. 6. 1. Cor 6. 17.

come one ſpirit with him, becauſe *Chriſt by faith dwelleth in our hearts*:
Eph. 3. 17. Gal. 5. 6. And this *faith* if it be true, it *worketh by love.* As in the old Teſtament
Lev. 21. 13. the prieſts were compelled to *marry virgins*: So the celeſtiall prieſt doth ſpiritually couple unto himſelf ſuch a virgin as doth keep her ſelf pure and undefiled from the embracements of the devil, the world, and her own fleſh. Vouchſafe, O Chriſt,
Rev. 19. 7. at length to admit us unto the *marriage of the Lambe.* Amen.

Meditat. XIIII.

Of the myſterie of Chriſts incarnation.

Admire, my ſoul, the myſtery
Of Jeſus Chriſts nativitie.

LEt us withdraw our minds a while from theſe temporall things, and let us contemplate the myſterie of the Lords nativitie. The Sonne of God came down from heaven unto us, that
Gal. 4. 5. *we might obtein the adoption of ſonnes.* God is made man that

that man may be made partaker of divine grace and nature. About the evening of this world would Christ be born; to shew that the benefits of his incarnation concern not this life, but that which is everlasting. In the time of *Augustus* the peace-maker would he be born; because he made peace between God and man. In the time of Israels servitude would he be born; because he is the redeemer and deliverer of his people. Under the reigne of a forrein king would he be born; because his *kingdome not of this world*. He is born of a virgin, to signifie that he is not conceived or born but in the hearts of those that are spirituall virgins, that is, whose minds adhere not unto the world and the devil but unto God in one spirit. His birth was pure and holy, to sanctifie our impure and polluted nativity. He is born of a virgin betrothed to an husband, to honour matrimony which was Gods institution. He is born in the darkness of the night; because he was the true light wich illuminateth the darkness of the world. He *is laid in a*

1. Pet. 1. 20.

Luk. 2. 1.

Joh. 18. 36.

Tertul.

Luke 2.7. *manger*, becauſe he is the true food of our ſouls. He is born betwixt an ox and an aſſe, that men which were become like unto the beaſts might be reſtored to their former dignitie.

Mat. 2.1. He *is born in Bethlehem*, that is, in the houſe of bread, becauſe he brought with him moſt plentifull food of divine benefits. He is the firſt and onely-begotten of his mother upon earth, becauſe he was according to his divine nature the firſt and onely-begotten of his Father in heaven.

2. Cor. 8.9. He is born *poore* and needie, to purchaſe for us celeſtiall riches. He is born in a ſtable, to bring us to his royall palace which is in heaven.

Luke 2 9. From *heaven* is ſent the *meſſenger* of this ſo great a benefit, becauſe no man on earth underſtood the greatneſſe thereof: and further it was meet that the meſſenger of celeſtiall

13. gifts ſhould be celeſtiall. The *armies* of the *angels rejoyce*, becauſe we are by the incarnation of the Son made partakers of their happineſſe. To the

8. *ſhepherds* firſt is declared this ſo great a miracle, becauſe the true Shepherd of our ſouls came to bring back

back the loſt ſheep into the way. To the ignoble and thoſe that were deſpiſed is the matter of ſo great joy declared, becauſe no man can partake thereof, unleſſe he become vile in his own eyes. To them that *watch* over *their flocks* is his nativitie declared, becauſe they onely whoſe hearts do watch unto God, and not they that lie ſnorting in their ſinnes, are made partakers of ſo great a gift. The *quire of heaven*, which was made ſorrowfull for the ſinne of our firſt father, doth now *ſing* and *rejoyce*. The brightneſſe and glory of that Lord and King appeareth now in the heavens, whoſe lowlineſſe men deſpiſed here on earth. The angel ſayes unto them, *Fear not*, becauſe he was born who would quite take away all cauſe of fear. Joy was declared from heaven, becauſe the authour and giver of joy was born. Joy is commanded, becauſe enmity between God and man, the cauſe of all ſorrow, is removed. *Glory in the higheſt* is rendred unto God which our firſt father, by his unlawfull tranſgreſſion of the commandment,

13.

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14.

would have taken away. True peace is obteined by his nativitie, becauſe before men were enemies unto God; before their own conſcience was their adverſarie; before, they were at diſſenſion one with another. True
14. *peace* is reſtored to the *earth*, becauſe he is overcome which held us ca-
15. ptive. *Let us go* with the *ſhepherds* to *Chriſts manger*, that is, to the church, and in his *ſwadling-clothes*, that is, in the ſacred ſcriptures, ſhall we find the infant enwrapped. Let
19. us with *Mary*, the holy mother of our Lord, *keep* the *words* of ſo great a myſterie, and let us every day recall them to our memorie. Let us follow
13. with our voice the *angels* which ſing before us, and let us render unto God due thanks for ſo great a benefit. Let us rejoyce and be glad with all the heavenly army. For if the angels do ſo greatly rejoyce for our ſake, how much more ought we to
Iſa. 9. 6. rejoyce, ſeeing *unto us* he is *born* and *given*? If the Iſraelites did lift up
2. Sam. 6. 5. their voices with jubile when the ark of the covenant was brought unto them, which was but a figure and

ſhadow

ſhadow of the Lords incarnation: how much more ought we to rejoyce, unto whom the Lord himſelf is come, and hath taken our fleſh upon him? If *Abraham rejoyced when* Joh. 8. 56. he *ſaw the day* of the Lord; when the *Lord*, in an *humane ſhape* aſſumed Gen. 18. 2 for a time, appeared unto him: what ſhould we do now Chriſt hath coupled unto himſelf our nature by an everlaſting and inviolable covenant? Let us admire here the infinite goodneſſe of God, who himſelf would deſcend unto us, ſeeing that we could not aſcend unto him. Let us admire the infinite power of God, who of two things moſt diſtant, I mean the divine and humane nature, could make one, ſo nearly, that one and the ſame ſhould be God and man. Let us admire the infinite wiſdome of God, who could find out means to work our ſalvation, when men and angels ſaw no means. An infinite good was offended; and an infinite ſatisfaction was required: Man had offended God; of man was ſatisfaction required: But by man neither could an infinite ſatisfaction be

made, neither could Gods justice be satisfied without an infinite price: Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercie, which no creature could find before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously prie into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance then deny Gods omnipotence.

Anselm.

Meditat. XV.

Of the saving fruit of the Incarnation.

Christ was conceiv'd in Virgins wombe,
That thou might'st sonne of God become.

Luke. 2. 10. I *Bring you tidings of great joy,* saith the angel at our Saviours nativitie: *Of great joy* indeed, that is such as passeth mans understanding. It was a very great evil, that we were

were held captive under the wrath of God, under the power of the devil, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now great joy is declared unto us, because he that delivereth us from all evils is come into the world: He is come, a physician to the sick, a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was *sent* from the Lord to *deliver* the *people* of *Israel* from the *servitude* of *Egypt*, so Christ was sent from his Father to redeem all mankind from the devils slaverie. As the *dove* after the drying up of the *waters* of the deluge *brought an olive-branch* into the *ark* of *Noah*, so Christ came into the world to preach peace and the reconciliation of man with God. Therefore we have cause to rejoyce, and conceive great things of the mercy of God. He which *loved us* so, *being his enemies*, that he did vouchsafe to assume our nature to be united to his Divinitie, what will he

Hugo.

Exod. 3. 10.

Gen. 1. 1.

Rom 5. 10.

would have taken away. True peace is obteined by his nativitie, becauſe before men were enemies unto God; before their own conſcience was their adverſarie; before, they were at diſſenſion one with another. True
14. *peace* is reſtored to the *earth*, becauſe he is overcome which held us ca-
15. ptive. *Let us go* with the *ſhepherds* to *Chriſts manger*, that is, to the church, and in his *ſwadling-clothes*, that is, in the ſacred ſcriptures, ſhall we find the infant enwrapped. Let
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deny unto us being joyned unto him
Eph. 5. 29. by participation of our flesh? *Who ever hated his own flesh?* How then can that chief and infinite mercy repell us from him, being now made partakers of his nature? Who can in words expresse, or in thought conceive the greatnesse of this mystery? Here is the greatest sublimitie, and the greatest humilitie; the greatest power, and the greatest infirmity; the greatest majestie, and the greatest frailtie: What is higher then God, and lower then man? What is more powerfull then God, and weaker then man? What is more glorious then God, and more frail then man? But that chief power found out a means to conjoyn these, seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatnesse of this
Anselm. mysterie? An equivalent and infinite price was required for the sinne of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite God? Therefore infinite justice it self takes

as

as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intercede but a mediatour of infinite power: And what is infinite but God? Therefore *God himself reconciled the world unto himself*, God himself became mediatour, God himself *redeemed mankind by his own bloud.* Who can conceive the greatnes of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him, and to be reconciled unto him: So he which was offended assumes the flesh of the creature, and becomes Reconciliatour. Man had forsaken God, and turned away himself unto the devil the enemy of God: and he that was forsaken makes diligent inquisition after the forsaker, and invites him most bountifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by giving an infinite price of redemption, delivered

2 Cor. 5. 19.

Acts 20. 28.

delivered his creature from that infinite evil. Is not this infinite mercie farre exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by *Adams* sinne. We have received more in Christ then we lost in *A-*
Rom. 5.20. *dam: Where sinne did abound Gods grace did superabound.* In *Adam* we lost our innocency, in Christ we have received perfect righteousnes. Let others admire Gods power: But his divine mercy is yet more to be admired; although power and mercy in God are equall, for both are infinite. Let others admire our creation: But I had rather admire our redemption; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing: for as yet he had no being: But it seems yet to be greater to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh
Gen. 2.23. and our bones were formed by God: but yet it is more wonderfull that God

God would become *flesh of our flesh,* Eph. 5. 30.
and bone of our bones. Be thankfull, O my soul, unto God, who created thee when thou wast not, who redeemed thee when for sinne thou wast condemned, and who hath prepared for thee, if by faith thou adhere unto Christ, the joyes of heaven.

Meditat. XVI.

Of the spirituall refection of the godly.

Christ unto thee, if thou art his,
Both light, and food, and med'cine is.

OUr most bountifull God hath *prepared a great feast* : but Mat. 22. 4.
hearts that be hungrie must be brought unto it. He that tasteth not feeleth not the sweetnes of the heavenly feast : and he which hungreth not tasteth not. To believe on Christ, is to come to his heavenly feast: but no man can believe unlesse he confesse his sinnes with contrition and repent him of the same. Contrition is the spirituall hunger of the soul, and faith is the spirituall feed-

feeding. To the Iſraelites God gave
Exod. 16. 15. *Manna* in the wilderneſſe, being the
Pſal. 78. 24, 25. *bread of angels*: In this feaſt of the new Teſtament God giveth unto us the heavenly Manna, that is, his grace and forgiveneſſe of ſinnes, yea his Sonne, the Lord of the angels.
Joh. 6. 51. Chriſt is that *ſpirituall bread which came down from heaven to give life unto the world.*
Luke 15. 16. He that is *full with the husks of the ſwine*, that is, with the delights of this world, deſires not that ſweetneſſe. The outward man perceiveth not what is ſweet unto the inward. God gives his Manna in the wilderneſſe, that is, where all earthly meat, and all earthly conſolation is taken from the ſoul.
Luke 14. 20. *He which had married a wife, refuſed to come*: But the chaſte virgins, that is, thoſe ſouls which neither cleave unto the devil by ſinnes, nor to the world by delights, do come unto
2. Cor. 11. 2. this feaſt. *I have eſpouſed you, as a chaſte virgin, to one husband*, ſaith the Apoſtle. Our ſoul muſt not commit ſpirituall adultery, that ſo God may contract ſpirituall marriage
Luke 14. 18. with her. *He which had a deſire to*

go

go see his field refused to come: They which love the pleasures of this world come not unto the sweetnesse of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast unlesse it desires; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull.* Christ the celestiall *Elisha poureth* not the *oyl* of celestiall sweetnesse but *into vessels* which are *emptie.* The love of God enters not into the soul, unlesse self-love and the love of the world first go forth. *Where our treasure is there will our heart be also*: If thou makest the world thy treasure thy heart will be on the world. Love hath force to unite: If thou lovest earth thou art united to earth. Love hath force to alter and change: If thou lovest the world thou shalt become worldly. They which *buy oxen* and are negotiating come not unto Christ: They *which set their*

Mat. 19. 22.

2. Kings 4. 4.

Mat 6. 21.

Savanar.

Luk. 14. 19.

Psal. 62. 10.

hearts

hearts upon riches desire not the heavenly riches. Earthly riches by a kind of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiencie in God, which onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattel; but no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick unto us so weakly and unconstantly. *Adam*, when he turned away from the consolation of God and sought delight in the *tree of the knowledge of good and evil*, was *driven out of Paradise*: Our soul, if it turn away from God unto the creatures, is deprived of celestiall comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this feast?

Gen. 3. 6.

feast? *The world passeth away*, and so do all they that cleave unto it: The creatures passe away, and all they that put their trust in them. Our heavenly Father sweareth, that they which preferre oxen, fields, wives, that is, any earthly things whatsoever, before the sweetnesse of the heavenly feast, *shall never taste of his supper*. After supper there is no further provision of meat made: and, if we neglect Christ, there is no other remedy left for us. Those contemners shall be punished with eternall famine, and live in eternall darknesse. They which would not heare Christ thus inviting them, *Come unto me, all ye that labour and are heavie laden*, shall heare him at length denouncing, *Go, ye cursed, into everlasting fire*. The Sodomites were *consumed with fire*, because being called to this feast by the preaching of *Lot*, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them who being called by the gospel have despised this feast. At the coming of the *bridegroome*, the *virgins* that *had*

1. John. 2. 17.

Luk. 14. 24.

Mat. 11. 28.

Mat. 25. 41.

Gen. 19. 24.

Mat. 25. 8.

25. *had no oyl in their lamps*, staying too
Granat. long, *were shut out*: So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, & the gate of good works shut against them. Christ hath yet an inward kind of calling: and happy is he
Rev. 3. 20. that heares it! Christ often *knocks at the gate* of our hearts by holy desires, devout sighs, and pious cogitations; and happy is he that openeth unto him! As soon as thou feelest in thy heart any holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heat of divine love, that is, of the holy Spirit; cherish and nourish it, that it may grow to be a fire of love:
1. Thess. 5. 19. Take heed that thou *quench not the*

Spirit, and hinder the work of the Lord. *He that deſtroyeth the temple of the Lord ſhall feel his ſevere judgement*: Our heart is the temple of the Lord: and he deſtroyeth it, whoſoever refuſeth to give place to the holy Spirit inwardly calling by the word. In the old Teſtament the prophets could heare the Lord ſpeaking inwardly: In the new Teſtament all the true godly do feel thoſe inward motions of the holy Spirit drawing them. Bleſſed are they which heare and follow!

1. Cor. 3. 17.

Meditat. XVII.
Of the fruits of Baptiſme.

If thou polluted art with ſin,
The fountain's open, enter in.

REmember, thou faithfull ſoul, the grace of God conferred upon thee in the ſaving laver of baptiſme. Baptiſme is the *laver of regeneration*: Therefore he that is dipt in the laver of baptiſme is no longer altogether carnall as before: but becauſe he is *born of God by water*

Tit. 3. 5.

John 3. 5.

ter and the Spirit, therefore he is also the sonne of God; and because a sonne, therefore an heir also of eternall happinesse. As the eternall Father at the baptisme of Christ uttered this voice, *This is my beloved Sonne*: So all those that believe and are baptized, he adopteth to be his sonnes. As at the baptisme of Christ the holy Ghost appeared in the shape of a dove: So also is he present at our baptisme, and gives force unto it: yea, he is conferred by baptisme upon the beleivers, and effects in them new motions, that they become *wise as serpents, and innocent as doves*. As it was at the creation, so is it also at our regeneration: At the first creation of things *the Spirit of the Lord moved upon the waters*, and gave a vitall force unto them: So also in the water of baptisme the holy Ghost is present, and makes it a saving means of our regeneration. Christ himself our Saviour would be baptized, that he might leave a testimonie that by baptisme we are made his members. Oftentimes medicines are applyed to the head to heal

Rom. 8. 14.

Mat. 3. 17.

Mat. 10. 16. Ravan.

Gen. 1. 2.

heal ſome other parts of the bodie: Chriſt is our ſpirituall head; he receiued the medicine of baptiſme for to heal his myſticall bodie. God in the old Teſtament made *a covenant* with his people *by circumciſion*: So by baptiſme in the new Teſtament we are receiued into the covenant of God. Baptiſme ſucceeded in the place of circumciſion: He therefore that is in the covenant of God need not be afraid of the devils accuſation. *In baptiſme we put on Chriſt*: And from hence it is that the Saints are ſaid to *have made their robes white in the bloud of the Lambe*. Chriſts perfect righteouſneſſe is that beautifull robe: whoſoever therefore hath put on this robe, let him not fear the ſtains of ſinne. There was a pool in Jeruſalem about the ſheepmarket, into which at a certain time *the angel of the Lord deſcended and troubled it, and he that firſt deſcended into it after the troubling of the water was cured of what diſeaſe ſoever*: The water of baptiſme is that pool which healeth us of every diſeaſe of ſinne, when the holy Spirit deſcends

Gen. 17. 11.

Gal. 3. 27.

Rev. 7. 14.

John 5. 4.

descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

As at the baptisme of Christ *the heavens were opened*: so also at our baptisme the gate of heaven is opened unto us. At the baptisme of Christ all the holy and sacred Trinitie was present: And so likewise at our baptisme: And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptisme all the host of vices is drowned; and the faithfull safely attein to the inheritance of the kingdome of heaven. Therefore also is baptisme that *sea of glasse* which *John* saw: Through it, as through a kind of glasse, the brightnesse of the sunne of righteousnesse enters into our minds. And that sea was before

Mat. 3. 16.

Luther.

Exod. 14. 27.

Rev. 4. 6.

the

the throne of the Lambe: The church is the throne of the Lambe, in which onely the grace of holy baptiſme is to be had. The prophet *Ezekiel* Ezek. 47. 1. ſaw *waters going out of the temple*, which did quicken and heal all: In the ſpirituall temple of God, that is, in the church, the ſaving waters of baptiſme do yet ſpring forth, *into* Mic. 7. 19. *the profunditie whereof our ſinnes are thrown*: Whoſoever come unto it ſhall be healed and live. Baptiſme is the ſpirituall floud in which all fleſh of ſinne is drowned. The impure crow goes forth like the Devil: But the dove like the holy Ghoſt flies and brings the olive-branch, that is, peace and tranquillitie unto our minds. Remember therefore, thou faithfull ſoul, the greatneſſe of the grace of God conferred upon thee in baptiſme, and render due thanks unto him.

The more plentifull grace is conferred upon us in baptiſme, the more diligent muſt we be in the cuſtodie of the gifts conferred. *We are buried* Rom. 6. 4. *with Chriſt by baptiſme: Therefore as Chriſt was raiſed up from the dead*

dead unto the glory of his Father: So
John 5. 14. *let us walk in newneſſe of life. We are made whole, let us ſinne no more, leſt a worſe thing happen unto us.* We have put on the moſt precious robe of Chriſts righteouſneſſe: Therefore let us not defile it with the ſtains of ſinne. Our old man is crucified and dead in baptiſme: Let the new man therefore live in us. We are regene-
Eph. 4. 23. rated and *renewed in the ſpirit of our minds* by baptiſme: Therefore let not the fleſh domineer over the ſpi-
2. Cor. 5. 17. rit. *Old things are paſt: Behold all things are become new:* Let not therefore the oldneſſe of the fleſh prevail againſt the newneſſe of the ſpirit. We are made the ſonnes of God by ſpirituall regeneration: Let us therefore live as it becometh the ſonnes of ſuch a Father. We are made the temple of the holy Ghoſt: Let us therefore prepare a thankfull ſeat for ſuch a gueſt. We are received into Gods covenant: Let us take heed therefore that we do not ſerve under the devil, and ſo fall from the covenant of grace. Effect in us all theſe things, O bleſſed Trinity in Unitie!

nitie! Thou that haſt given us ſuch grace in baptiſme, give us alſo the grace to perſevere in it.

Meditat. XVIII.

Of the ſaving participation of the body and bloud of Chriſt.

He that doth eat and drink by faith Chriſts fleſh and bloud ſalvation hath.

HE *that eateth my fleſh, and drinketh my bloud, ſhall live for ever,* ſaith Chriſt. Exceeding great was the bountie and goodneſſe of our Saviour, in that he did not onely aſſume our fleſh, and exalt it to the throne of celeſtiall glory, but alſo feedeth us with his bodie and blond unto eternall life. Oh the ſaving delicates of the ſoul! Oh the heavenly and angelicall food to be deſired! Although the *angels* did *deſire to look into this* myſterie, yet *he did not aſſume the nature of the angels, but the ſeed of Abraham.* Our Saviour is nearer unto us then unto

John 6. 54.

1. Pet. 1. 12.

Heb. 2. 16.

the angels: for we have knowledge
1. John 4. 13. of his love by this, *in that he hath given us of his own Spirit*; neither of his Spirit onely, but of his bodie and bloud: For ſo ſaith Truth it ſelf, of the bread and wine in the Euchariſt: Matt. 26. 26, 28. *This is my bodie*; *This is my bloud*. How can the Lord forget thoſe whom he hath redeemed with his bodie and bloud, and whom he hath nouriſhed with his bodie and bloud? Joh. 6. 54 *He that eateth the fleſh, and drinketh the bloud of Chriſt*, remaineth in Chriſt, and Chriſt in him. I do not much marvel therefore Matt. 10. 30. Luke 10. 20. that *the hairs of our head are numbred*, that *our names are regiſtred in heaven*, that *we are deſcribed in* Iſa. 49. 16. *the hands of the Lord*, and that Iſa. 46. 3. *we are carried in his boſome*, ſeeing that we are fed with the bodie and bloud of Chriſt. Without doubt great is the dignitie of our ſouls, ſeeing that they are fed with a price of redemption of ſuch value. Great alſo is the dignitie of our bodies, which being redeemed and fed by the bodie of Chriſt become the habitacles and temples of the holy Ghoſt, and the dwel-

dwelling places of the whole and most holy Trinitie. It cannot be that they shall remain in the grave, being fed with the bodie and bloud of our Lord. This is meat indeed. We eat it: But we change it not into the nature of our bodie, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body and bloud. *This is the bread which came down from heaven*, and *giveth life unto the world*: He that eateth thereof shall never hunger. This is the bread of grace and mercy; Of this whosoever eateth, he shall *taste and see how sweet the Lord is*, and *receive of his fulnesse grace for grace. This is the bread of life*, not onely the living bread, but the quickning bread: *Whosoever eateth thereof, he shall live for ever. This is the bread which came down from heaven*; neither is it onely heavenly, but it makes those that eat thereof heavenly: They which eat it savingly in the spirit, shall become heavenly, because *they shall not die, but shall be raised again at the last day*. They shall be raised

John 6. 51. Psal. 34. 8. John 1. 16. John 6. 50. John 6. 58. John 6. 54.

again, but not to judgement; becauſe he that eateth of this bread cometh not into judgement, not into con-
Rom. 8. 1. demnation; becauſe *there is no condemnation to them that are in Chriſt Jeſus*: but they ſhall be raiſed to life
John 6. 56. and ſalvation. For *he that eateth the fleſh of the Sonne of man, and drinketh his blond*, hath life in himſelf,
55. and ſhall live through Chriſt. *His fleſh is meat indeed, and his blond is*
Iſa. 55. 2. *drink indeed.* Let us be *filled* therefore with the meat, not of *our works*,
Pſal. 36. 8. but of the *Lord. Let us be abundantly ſatisfied with the fatneſſe*, not of our houſe, but of the Lord. This
John 4. 14. is the true fountain of life; *He that ſhall drink of this water ſhall never thirſt; but it ſhall become in him a fountain of water ſpringing up unto*
Iſa. 55. 1. *eternall life. All ye that thirſt come unto theſe waters, and ye that have no ſilver, make haſte, buy without money.* Let them that thirſt come, and come, thou my ſoul, that art vexed with the raging heat of ſinne. But if thou beeſt deſtitute of the ſilver of thy merits, make haſte the rather: If thou haſt no merits of thine own,

own, make haſte the more ardently to the merits of Chriſt: Make haſte therefore, and buy without ſilver. Here is the chamber of Chriſt and the ſoul, from which let not thy ſinnes deterre thee, and into which let not thy merits enter. For what can be our merits? *They lay out their ſilver, and not for bread; they labour, and not for fulneſſe.* Our labours do not ſatiate, neither is the grace of God bought with the ſilver of our merits: Therefore heare, O my ſoul, and eat that which is good, and thou ſhalt be delighted with fatneſſe. *Theſe words are ſpirit and life, and the words of eternall life. The cup of benediction is the communion of the bloud of Chriſt, and the bread which we break is the participation of the Lords bodie. We cleave* unto the *Lord:* Therefore *we are one Spirit with him.* We are united unto him, not onely by the communion of nature, but alſo by the participation of his bodie and bloud. I do not therefore ſay with the Jews, *How can this man give us his fleſh to eat?* but rather crie out, How doth the

Iſa. 55. 2.

John 6. 63.

1. Cor. 10. 15.

1. Cor. 6. 17.

John 6. 52.

Lord distribute unto us his flesh to eat, and his bloud to drink! I do not prie into his power, but do admire his benevolence: I do not examine his majestie, but I reverence his goodnesse: His presence I believe, the manner of his presence I know not: I am certainly assured that it is most near and inward. *We are members of his body: flesh of his flesh, and bone of his bones. He dwelleth in us, and we in him.* My soul desireth to dive by cogitation into this most profound abysse, but cannot find with what words to set forth and declare that goodnesse; and therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, and the glory of the blessed.

Ephes. 5. 30.

Joh. 6. 56.

Meditat. XIX.
Of the mysterie of the Lords Supper.

Be wise: Do not too farre enquire
To that thou rather shouldst admire.

IN the Lords holy Supper there is set before us a mysterie to be trembled

trembled at, and to be adored of us by all means: There is the treasure and treasurie of divine grace. We know that there was a *tree of life* planted by God, whose fruit might have conserved our first parents and their posteritie by the fertilitie and felicitie thereof. There was also placed in paradise a *tree of the knowledge of good and evil*: But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilest they, poore wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood, *whose leaves are for medicine, and whose fruit for meat*: The sweetnesse thereof doth take away the bitternesse of all evils, yea of death it self. Unto the Israelites was given *Manna*, that they might be fed with heavenly food: Here is that true Manna, *which came down from heaven to give life unto the world.* This is the heavenly bread, and the angelicall meat, of which *whoso-*

Gen. 2. 9.

Ezek. 47. 12.

Exod. 16. 15.

Joh. 6. 51. 35.

Exod. 28. 43. ver eateth ſhall never hunger. The Iſraelites had the *ark of the covenant*, and *the mercy-ſeat*, where they might heare the *Lord ſpeak face to face*: Here is the true ark of the covenant, that is, the moſt ſacred bodie of Chriſt, *wherein the treaſures of all ſcience, knowledge, and wiſdome are laid up.* Here is the true mercy-ſeat *in the bloud of Chriſt*, which makes us to be *beloved in the beloved:* neither doth he ſpeak unto us onely by his inward conſolation, but alſo dwelleth in us: neither doth he feed us onely with heavenly Manna, but with himſelf. Here is the gate of heaven indeed, here is the *angels ladder*: For can heaven be greater then he that is in heaven? Can heaven be more nearly united unto God then the fleſh and humane nature which he hath aſſumed? *Heaven* indeed *is the throne of God*: But in the humane nature aſſumed by Chriſt *reſteth the holy Spirit.* God is in heaven: *But in Chriſt dwelleth the fulneſſe of the Divinitie.* Certainly, this is a great and infallible pledge of our ſalvation. He had no greater thing

Exod. 33. 11.

Col. 2. 3.

Rom 3. 25.

Ephes. 1. 6.

Iſa. 66. 1.

Gen. 28. 12.

Iſa. 11. 2.

Col. 2. 9.

Ambroſe.

thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature which is assumed into the fellowship of the most blessed Trinitie, and made the treasury of all heavenly goods? What is so nearly conjoyned unto him as flesh and bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall not he then make us partakers of his grace? *Who ever hated his own flesh?* Eph. 5. 29. How can the Lord then despise us whom he feedeth with his own flesh and bloud? How can he forget those unto whom he hath given the pledge of his own bodie? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battel? We are dear unto Christ; because he bought us at so dear a price: We are dear unto Christ; because he feeds us with such dear and precious things: We are dear unto Christ; *because we are his flesh and members.* Eph. 5. 30. This is the onely Panacea of all spirituall diseases, this *Ignatius.*

Bernard. is the medicine of immortalitie: For what sinne is there so great, that the sacred flesh of God cannot expiate? What sinne is so great, that the quickning flesh of Christ cannot heal? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fierie darts of the devil can be so deadly, that they cannot be quenched in this fountain of divine grace? What so great stain of the conscience, that this bloud cannot purge? The Lord was present to the Israelites *in a cloud and in fire*: But here is no cloud but *the sunne of righteousnesse*, the present light of our souls: Here is not felt the fire of Gods furie, but the heat of his love; neither doth he depart from us, *but makes his mansion with us*. Our first parents were *brought into paradise*, that most sweet and fragrant garden, the type of eternall beatitude, that being put in mind of Gods bountie, they might perform due obedience unto their Creatour. Behold, here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The

Exod. 13. 21
Mal 4. 2.
John 14. 23.
Gen. 2. 8.

peni-

penitent conscience is cleansed by the bloud of the Sonne of God: By the bodie of Christ are nourished the members of Christ the head. The faithfull soul is fed with divine and heavenly dainties. The sacred flesh of God, which the Angels adore in the unitie of person, which the Archangels reverence, at which the Powers do tremble, and which the Virtues admire, is our spirituall food. *Let the heavens rejoyce, and let the earth be glad*, but much more the faithfull soul, upon whom such and so great benefits are bestowed. Psal. 96. 11.

Meditat. XX.

Of serious preparation before we come to the Lords Supper.

A wedding-garment put thou on,
Or keep from this communion.

HEre is no common cheer, nor the feast of some ordinarie king; but here is the holy mysterie of the body and bloud of Christ to be handled

handled of us: Therefore a due preparation is required, leſt we find death in ſtead of life, and receive condemnation in ſtead of mercy. How did that moſt holy *Patriarch* ſo famous for the ſtrength of his faith, how did he fear and tremble when the Sonne of God appeared unto him in the ſhape of man, and threatned that he would deſtroy Sodom? Here the Lambe of God is not ſet before us to look upon, but to be taſted and eaten. *Uzziah* coming inconſiderately unto the *ark* of the *covenant*, was by the Lord ſuddenly *ſmitten with a leproſie*: What wonder is it then, if *he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation?* For here is the true ark of the new covenant, which was prefigured by the old. Now the Apoſtle teacheth true preparation in one word: *Let a man examine himſelf, and ſo let him eat of this bread.* Now as all divine examination is to be ſquared according to the rule of divine Scripture, ſo alſo is this, which *Paul* requires. Let us therefore conſider

Gen. 18, 2.

2. Chr. 26. 16, 19.

1. Cor. 11. 27, 29.

1. Cor. 11. 28.

ſider in the firſt place our own infirmitie: for what is man? *Duſt* and *aſhes*. We were made of the earth, we live of the earth, and we return to the earth. Gen. 18. 27.

What is man? Stinking ſeed, a ſack of dung, and meat for worms. Man was born to labour and not to honour. Man is born of a woman, and therefore with guiltineſſe: He liveth but a ſhort time, and therefore in fear: he is full of many miſeries, and therefore of weeping: many indeed, becauſe both of body and ſoul. Man knoweth neither his beginning nor his end. We have our being for a while like a fading flower: But this ſhort life hath long ſorrows and labours. Let us conſider in the ſecond place our unworthineſſe: Verily, every creature in reſpect of the Creatour is a ſhadow, a dream, nothing: Therefore man alſo. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his ſinne. God is juſt by nature and by eſſence: Therefore by his nature and by his eſſence he is offended and diſpleaſed with ſinne. *Bernard.*

What

Deut.4.24. What are we ſtubble to that *conſuming fire*? How ſhall our moſt-filthy deeds appear? How ſhall our *iniPſal.90.8. quities which thou ſetteſt before thee, and our errours which thou placeſt in the light of thy countenance*? God is infinite, and alwayes like himſelf of infinite juſtice and infinite anger: And if in all his works, then certainly in his anger, juſtice, Rom.8.32. and revenge, God is altogether great and wonderfull. *He that ſpared not his own Sonne*, will he ſpare his own workmanſhip? He that ſpared not the moſt holy one will he ſpare the wicked ſervant? God ſo hateth ſinne that he doth puniſh it even in the beſt-beloved: as it appears by Lucifer the prince of the angels. But let not this examination reſpect us onely, but the bleſſed bread alſo, which is the communication of the Lords bodie: Then ſhall the true fountain of grace, and the inexhauſtible ſpring of mercie appear. God cannot altogether neglect us, ſeeing that he maketh us Epheſ.5.29. partakers of his own fleſh: *For who ever hated his own fleſh*? Therefore this holy banquet ſhall transform

our ſouls: This moſt divine banquet ſhall make us divine men; untill at length we be made partakers of future happineſſe, being made capable of God wholly and onely, and wholly like unto God. What we have here by faith, and in a myſtery, there we ſhall have in deed, and openly: Yea our bodies have atteined to this dignitie, that in them we ſhall *ſee God face to face*: I ſay our bodies, which are now the temples of the holy Ghoſt, and are ſanctified and quickned by the body and bloud of Chriſt dwelling in us. This moſt holy medicine cures all the wounds of ſinne: This quickning fleſh overcometh all mortall ſinne: This is the moſt holy ſeal of divine promiſes, which we may ſhew before Gods judgement. Having this pledge we may glory, and be ſecure of eternall life. If Chriſt his body and bloud be exhibited unto us, aſſuredly all other benefits by that moſt holy body and moſt bleſſed bloud are prepared for us: How can he that hath given us the greater things deny us the leſſe? *He that hath given his Sonne to us, how*

Nazian.

1.Cor.13. 12.

John 1.16.

Rom.8.32. *how shall he not give all other things*
Rev.19.7. *with him? Let the spouse* therefore *be glad and rejoyce*; for the time is at hand when she shall be called to *the marriage of the Lambe:* Let her put on precious apparel, let her put
Matth. 22. 12. on her *wedding garment*, that she be not found naked. This garment is the bridegrooms righteousnesse, which we put on in Baptisme: But our righteousnesse is so farre from being a wedding-garment, that it is as *the*
Isa.64.6. *cloth of a menstruous woman.* Let us be afraid therefore to bring the most filthy and stinking rags of our works to this nuptiall solemnitie. Let the
2.Cor.5.3. *Lord cover us, that we be not found naked.*

Meditat. XXI.

Of Christs ascension.

Christ is ascended up on high:
And we must up like eagles flie.

MEditate upon thy bridegrooms ascension, thou faithfull soul: For Christ withdrew his visible presence from the faithfull, to exercise their

their faith: And *bleſſed are they that ſee not, and yet believe.* *Where our treaſure is, there let our heart be alſo:* Chriſt our treaſure is in heaven: Let our *hearts* therefore *be ſet upon thoſe things that are heavenly*, and *meditate upon the things that be above.* The ſpouſe deſires with moſt earneſt ſighs the return of her beloved: So let the faithfull ſoul deſire the coming of that day, when ſhe ſhall be admitted to the *marriage of the Lambe:* Let her put her confidence in the pledge of the holy Spirit, which the Lord left unto her at his departure: Let her put her confidence in the bodie and bloud of the Lord, which ſhe receives in the myſterie of the ſupper: And let her believe that our bodies which are filled with this incorruptible food ſhall at length be raiſed up again. That which we now believe, we ſhall then ſee: Our hope ſhall then be reall fruition: The Lord is preſent unto us here, while we are on the way, in a ſtrange ſhape: But in the manſion of our heavenly countrey we ſhall behold him and know him as he is. It was our Saviours

John 20. 29.
Mat. 6. 21.
Col 3. 2.
Rev. 19. 7.

will,

Acts 1. 12. will, to aſcend up *from the mount of Olives.* The olive is a ſigne of peace and joy: Therefore not without cauſe did he aſcend up from the mount of Olives; becauſe by his paſſion he hath purchaſed peace and tranquillitie for terrified and amazed conſciences. Not without cauſe did he aſcend up from the mount of Olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things; ſeeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy deſires. *Moſes* alſo in like manner *aſcended up unto the Lord in the mount. The holy patriarchs worſhipped in the mount. Abraham* made choice of the *mount*, and *Lot* of the *plain*: Let the faithfull ſoul leave the plain of this world, and by holy devotion go up to the heavenly mount: So ſhall ſhe feel God ſpeaking unto her inwardly, and that moſt ſweetly: So in her prayers may ſhe *worſhip in ſpirit*: So ſhall ſhe be able with *Abraham* to eſcape the everlaſting fire prepared for

Exod. 19. 3.
Joh. 4. 20.
Gen. 13. 11, 12.
Joh. 4. 24.

for the plain of this world. Bethanie signifieth a village of humilitie and affliction, by which we must passe to the kingdome of heaven, even as Christ himself passed from the place of affliction to the joyes of heaven. Till this time heaven was shut, and paradise, which is above, was kept by *a flaming sword*: But now Christ being conquerour doth set open heaven unto us, to shew us the way into our heavenly countrey, from which we had fallen away. The disciples *stood lifting up their eyes, and looking up towards heaven*: So let the true disciples of Christ lift up the eyes of their heart to behold heavenly things. Lord Jesus, what a glorious clause followed thy passion! How happie and sudden a change is this! How did I see thee suffering on mount Calvarie, and how do I behold thee now in the mount of Olives! There thou wast alone; here thou art accompanied with many thousands of angels: There thou didst ascend up to the crosse; here thou dost ascend up into heaven in a cloud. There thou wast crucified between

Gen. 3. 24

Acts 1. 11.

Granat.

tween thieves; here thou rejoycest among the companies of angels: There thou wast nailed to the crosse as a condemned man; here thou art at libertie, and dost deliver those that were condemned: There, dying and suffering; here, rejoycing and triumphing. *Christ is our head, we are his members*: Rejoyce therefore and be glad, thou faithfull soul, for the ascension of thy head. The glory of the head is the glory also of the members. Where our flesh doth reigne, there let us believe that we shall also reigne: Where our blood doth rule, let us hope that we shall also obtein glorie: Though our sinnes do hinder us, yet the communion of nature doth not repell us: Where the head is there shall the other members be also: Our head is entred into heaven: therefore the members have just cause to hope for entrance; nor onely so, but that they have possession there already. Christ descended from heaven to redeem us; and again he ascended up into heaven to glorifie us. Unto us was he born, for us did he suffer: For us therefore did he ascend.

Eph. 5. 23. 30.

Max. of the resurrection.

Eusebius.

ascend. Our charitie is confirmed by Christs passion, our faith by Christs resurrection, our hope by Christs ascension. We must follow Christ our bridegroom not onely with our ardent desires, but also with our good works. Into that citie which is above *nothing shall enter that is defiled:* In token of this the angels that came from the heavenly Jerusalem appeared *in white apparel;* by which puritie and innocencie is figured. With the Doctour of humilitie there ascended no pride; with the Authour of goodnesse there ascended no malice; with the Lover of peace there ascended no discord; and with the Sonne of the Virgin there ascended no lust. After the Parent of virtues there ascend no vices; after the Just there ascend no sinnes; and after the Physician there can ascend no infirmities. He that desires to see God hereafter face to face, let him here so live as in his sight. He that hopes for celestiall things, let him contemn terrestriall. O draw our hearts to thee, good Jesus!

Bernard.

Rev. 21. 27.

Acts 1. 10.

Eusebius.

Meditat. XXII.
An Homilie of the holy Ghost.

God ſealeth by his holy Spirit
As many as ſhall life inherit.

OUr Lord aſcending up into the heavens, and entring into his glory, ſent the *holy Ghoſt* unto the diſciples upon the day of Pentecoſt. As in the old Teſtament God when he proclaimed the law in *mount Sinai came down unto Moſes*: So when the goſpel was by the apoſtles to be propagated throughout all the world, the holy Ghoſt came down upon them. There was thundring and lightning, and the loud ſound of the trumpet; becauſe the law doth thunder againſt our diſobedience, and makes us ſubject to Gods indignation: But here is the ſound of a gentle wind; for the preaching of the goſpel doth lift up the ſouls that are caſt down: There was the fear and trembling of all the people; *becauſe the law worketh wrath*: But here the whole multitude doth flock together

Acts 2. 4.

Exod. 19. 11.

Rom. 4. 15.

together to heare the wonderfull things of God; for by the goſpel we have acceſſe unto God: There the Lord deſcended in fire, but it was in the fire of his wrath and furie; therefore was the mountain moved and did ſmoke: But here the holy Ghoſt deſcendeth in the fire of love, ſo that all the houſe is not ſhaken by the wrath of God, but is rather repleniſhed with the glory of the holy Ghoſt. What wonder is it if the holy Ghoſt be ſent from the court of heaven to ſanctifie us, ſeeing that the Sonne was ſent to redeem us? The paſſion of Chriſt had not profited us, unleſſe by the goſpel it had been preached unto us; For what uſe is there of a treaſure that is hid? Therefore our moſt mercifull Father did not onely prepare a great benefit by the paſſion of his Sonne, but alſo would have it offered to all the world by ſending the holy Ghoſt. The faithfull mother giveth unto her tender infant both her dugs: God who is faithfull doth ſend unto us both the Sonne and the holy Ghoſt. But the holy Ghoſt came upon the apoſtles,

apostles, when they were assembled together at prayer *with one accord*: For he is the *Spirit of prayer:* he is obteined by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall substantiall love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obteined by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered unto God, *the temple was filled with the glory of the Lord:* So if thou offereſt unto God the sweet odours of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy and grace of God: The Father promiseth to heare our prayers, the Sonne maketh *intercession for us*, and the holy Ghost *prayeth in us*. The angels carrie our prayers unto God, and the court of heaven is open

Acts 2. 1. Zech. 12. 10.

1. Kings 8. 11.

Psal. 50. 15.

Rom. 8. 34. Gal. 4. 6.

Austine.

open to receive our prayers. God of his mercie doth give unto us the effect of prayer; becauſe he giveth unto us the ſpirit of grace and prayer: He giveth unto us alſo the effect of prayer; becauſe he doth alwayes heare our prayers, if not according to our will, yet according to that which is moſt profitable for us. The holy Ghoſt came *when they were all met together with one accord in the ſame place.* Acts 2. 1. For he is the Spirit of love and concord that joyneth us unto Chriſt by faith, unto God by love, and unto our neighbour by charitie. The devil is the authour of diſcord and ſeparation: by our ſinnes he ſeparates us from God; by hatred, contention, and brawling, he ſeparates men one from another: But the holy Ghoſt as in Chriſt he hath conjoyned the Divine and humane nature, by his wonderfull *overſhadowing:* Luke 1. 35. So doth he by his gifts poured upon us conjoyn men with God, and God with men. As long as the holy Ghoſt remaineth in man by his grace and gifts, ſo long doth man remain united to God. As ſoon as man

by ſinne falleth from faith and love, and ſhaketh off the holy Ghoſt, he is ſeparated from God, and is deprived of that moſt bleſſed union. He that hath the holy Ghoſt hateth not his brother. Why? Becauſe by the Spirit he is made partaker of the myſticall bodie of Chriſt, whoſe members all the godly are: And *who ever hated his own members*? Yea more, He that is governed by the Spirit of the Lord, loveth even his enemies.

Eph. 5. 29.

Why? Becauſe *he that cleaveth unto the Lord becomes one ſpirit with him*: And God *cauſeth his ſunne to riſe upon the good and bad: And hateth nothing which he hath made*: He that hath the Spirit of God is readie to be ſervant unto all, he to his power doeth good unto all, he is readie for all to make uſe of, becauſe God is the fountain of all mercie and grace to all. Now the Spirit of God effects in man ſuch motions as he himſelf is: As the ſoul gives unto the body life, ſenſe, and motion; ſo the Spirit makes man ſpirituall, ſeaſons his mind with divine ſaltneſſe, and directs all his members to the per-

1. Cor. 6. 17.

Mat. 5. 45. Wiſd. 11. 24.

performance of all duties towards God, and towards his neighbour. From heaven came that ſound which was the ſigne of the coming of the holy Ghoſt: Becauſe the holy Ghoſt is of an heavenly nature, to wit, of the ſame nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, and to ſeek thoſe things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: *Ambroſe.* Becauſe he affordeth unto the afflicted quickning conſolation; and becauſe we live according to the fleſh by the reciprocall breathing out and ſucking in of the aeriall ſpirit. He came under the type of ſpirit and breath: For he giveth unto us, To live according to our better part. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but thou knoweſt not whence it comes, or whither it goes: So is every one that* John 3. 8

is begotten of the Spirit. And it was meet that he ſhould come in the type of breath: Becauſe he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerfull breath: Becauſe the grace of the holy Ghoſt comes with power. The holy Ghoſt moveth the godly, in whom he dwelleth, to all that is good; and ſo moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world: He conferreth upon the apoſtles the gift
Pſal. 19. 4. of tongues: Becauſe *their ſound was*
Gen. 11. 7. *to go into all lands*: And ſo the *confuſion of tongues* (which was the puniſhment of pride and raſhneſſe in the building of the tower of Babel) was taken away; and the diſperſed nations, by the gift of the holy Ghoſt, through diverſe tongues were gathered together into the unitie of faith. It was meet that he ſhould come in the
2. Pet. 1. 21. figure of tongues: Becauſe the *holy men of God did ſpeak as they were inſpired by him*; becauſe he ſpake by the apoſtles; and becauſe he putteth the words of God into the mouthes

of

of the ministers of the church. For these so great gifts blessed and praised be the holy Ghost together with the Father and the Sonne for ever and ever!

Meditat. XXIII.

Of the churches dignitie.

Great is the churches dignitie,
which chosen is Christs spouse to be.

COnsider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One* Can. 6. 9.
is my beloved, saith the bridegroom in the Canticles: One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the body of Christ there is not the Spirit of Christ, and *he that* Rom. 8. 9.
hath not the Spirit of Christ is not his; and he that is not Christs cannot be made partaker of life everlasting. All that were without the ark Gen. 7. 21
of *Noah* did perish in the floud: And they that are without the spirituall ark of the church must needs be

overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosome of the church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercie.

Austine.

Exod. 10. 21. When *Egypt* was involved in palpable *darkneſſe*, the Israelites onely had light: So in the church onely is the light of divine knowledge. They that are without the church do passe from the darkneſſe of ignorance in this present life to the darkneſſe of eternall damnation in the life to come.

Chem. He that is not a part of the militant church shall never be a part of the church triumphant: For these things following have a near conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse. She is a mother: Because she brings forth spirituall

sonnes

ſonnes unto God every day She is a virgin: Becauſe ſhe doth keep her ſelf chaſt from the embracements of the devil and the world. She is a ſpouſe: Becauſe Chriſt hath betrothed her unto himſelf by an everlaſting covenant, and hath given unto her the pledge of the Spirit. The church is that *ſhip that carries Chriſt and his diſciples*, and brings them at length to the haven of everlaſting felicitie: The church ſails through the ſea of this world with a proſperous courſe, having the ſtern of faith, God for her pilote, and the angels for her rowers, and carrying the companies of all the ſaints: in midſt thereof there is erected the quickning tree of the croſſe, upon which do hang the ſails of evangelicall faith, by which ſhe is carried to the ſecuritie of eternall reſt, by the breathing of the holy Ghoſt. The church is that *vineyard* that God hath planted in the field of this world, which he hath watered with his bloud, about which he hath ſet an *hedge* of angelicall guard, in which he hath made the *winepreſſe* of

Mat. 8. 23. *Chryſoſt.* upon Mat.

Mat. 21. 33.

Iſa. 5. 2.

of his paſſion, and gathered out the ſtones and impediments thereof.

Rev. 12. 1. The church is that *woman clothed with the ſunne:* Becauſe ſhe is arayed with the righteouſneſſe of Chriſt. She treadeth *the moon under her feet*: Becauſe ſhe deſpiſeth earthly things that are ſubject to ſundry changes. Conſider, thou devout ſoul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God, but all do not meet with them. It is a

Can. 4. 12. *garden enclоſed*, and a *fountain ſealed up*: No man ſees the beautie of the paſſe[illegible]cloſed garden, but he that is [illegible]ranc[illegible]: Neither doth any one know the benefits that are in the church, but he that is himſelf in it. This

Can. 1. 5. ſpouſe of Chriſt is *black* without,

Pſal. 45. 13. but *beautifull* within. For *the kings daughter is all glorious within*. This

Matt. 8. 24. *ſhip is toſſed with many tempeſts* of perſecutions: This vineyard being bound doth riſe up, and being cut down groweth up. For this

Rev. 12. 13. *woman* the infernall *Dragon lieth in wait* after diverſe manners. The church

church is a fair *lilie*: But yet *among thorns*. The church is a most beautifull garden: But when the North-wind of tribulations doth blow upon it the spices thereof fall. The church is Gods daughter: But she is exceedingly hated of the world: She looks for an heavenly inheritance: and therefore she is compelled to be a pilgrime in this world. In this pilgrimage she is oppressed, in her pressure she is silent, in her silence she is strong, in her strength she overcometh. The church is a spirituall mother: But she is compelled *to stand under the crosse with Mary the mother of Christ*. The church is a palm-tree: Because under the weight of tribulations and tentations she grows most. Consider, thou devout soul, the dignitie of the church, and beware thou commit nothing to her dishonour. The church is thy mother: Take heed therefore that thou contemn not her voice. She is thy mother: Therefore thou must alwayes hang upon her breasts. The breasts of the church are the Word and the Sacraments. The church is a virgin: if

Cant 2. 2. *Ambrose.*

John 19. 25.

If therefore thou art her true ſonne abſtein from the worlds embracements. Thou art a member of the virgin the church: See therefore that thou proſtitute not the virgins members, and ſo commit fornication with the devil, by ſinne. The church is the ſpouſe of Chriſt: and ſo is everie devout ſoul: Let her beware therefore that ſhe cleave not unto Satan. Thou art the ſpouſe of Chriſt: See thou loſe not the earneſt of the holy Spirit which he hath given thee. Thou art the ſpouſe of Chriſt: Pray continually that the bridegroom would make haſte, and lead thee in unto the celeſtiall marriage. But the bridegroom will come in the night of ſecuritie: *Watch therefore*, leſt when he cometh he find thee ſleeping, and ſo ſhut thee out of the gate of eternall ſalvation. Let the oyl of thy faith ſhine, leſt at the coming of the bridegroom thou beeſt conſtrained to deſire it in vain. Thou art carried in the ſhip: See therefore that thou doſt not throw thy ſelf headlong into the ſea of the world before thou comeſt to the haven: Thou art carried

Matt. 25. 13.

ried in the ſhip: pray that thou beeſt not ſwallowed up by the tempeſts of afflictions, and waves of tentations. Thou art called into the Lords *vineyard:* See that thou laboureſt ſtoutly; Think upon the penie, and not upon the dayes labour. Thou art the Lords vineyard: Caſt away all unprofitable branches, that is, the unfruitfull works of the fleſh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Chriſt the true vine: See that thou doſt remain in him, and bring forth much fruit: Becauſe the heavenly husbandman will *take away every branch that bringeth not forth fruit, and purge that which bringeth forth fruit, that it may bring forth more fruit.* Thou haſt *put on Chriſt* by faith, and art clothed with this *ſunne of righteouſneſſe:* See then that thou treadeſt the *moon*, that is, all earthly things, *under thy feet:* And eſteem all other things little worth in reſpect of eternall goods. O good Jeſus, thou that haſt brought us into the church militant, bring us at length alſo into the church triumphant!

Mat. 20 1.

John. 15. 2.

Gal. 3. 27.

Mal. 4. 2.

Rev. 12. 1.

Medi-

Meditat. XXIV.

Of predestination.

In Christ we are by God elect,
Without Christ God doth all reject.

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the crosse, *dying for the sinnes* of the whole world, *and rising again for our justification.* Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were laid;* but yet he elected us in Christ: If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt

Rom. 4. 25.

Anstine.

Eph. 1. 4.

wilt fall into the profunditie of desperation. Without Christ *God is a consuming fire*: Take heed therefore of coming too near this fire, lest thou beest consumed. Without Christs satisfaction, God by the voice of his law accuseth all, and condemneth all: Take heed therefore that thou draweſt not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. God *dwelleth in light that no man can attein unto*: Presume not therefore to come unto it rashly: But God hath revealed unto us the light of his gospel, and in this thou mayest safely inquire into the doctrine of this secret; and in this *light* thou shalt *see* true *light*. Leave the profunditie of this eternall decree made from eternitie, and convert thy self to the cleanesse of the manifestation which was made in time. Justification made in time is the glasse of election made without time. Out of the law take notice of the wrath of God for sinne and repent: out of the gospel take notice of the mercie

Deut. 4.24.

1. Tim. 6.16

Psal. 36.9.

Luther.

of

of God through Christ his merit, and apply that unto thy self by faith: Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience; And then at length begin to handle the doctrine of predestination: This method the apostle teacheth: This method let him that is the apostles disciple follow. There are three things alwayes to be observed in this mysterie: The mercie of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the gospel sanctifying us. Gods mercie is universall; because he loved the whole world. *The earth is full of the Lords mercie*; yea his mercy is greater then heaven and earth: For it is as great as God is: For God is love. He hath witnessed by his word, that he *will not the death of a sinner*: and if this be too little, he hath confirmed it with an oath: If thou canst not believe him for his promise, believe him for his oath. He is called the *Father of mercies*; because it is his property to spare and

Psal. 33. 5.

Ezek. 33. 11.

Hieronym.

2. Cor. 1. 3

to

to haye mercy. The cauſe and origi- *Bernard.*
nall of ſhewing mercy he hath from himſelf; of condemning and puniſhing, from another: Inſomuch that it may appear that mercie and puniſhment proceed from him after a farre different manner. The merit of Chriſt alſo is univerſall; becauſe he dyed for the ſinnes of the whole world. What can then more plainly prove his mercie, then that he loved us when as yet we were not? For it was his love that he created us. Moreover he loved us when we were turned away from him; For he ſent his Sonne to be our redeemer. To the ſinner adjudged to eternall torments, and not having wherewithall to redeem himſelf, the Father ſaith, Take my onely-begotten Sonne, and give him for thee. The Sonne himſelf ſaith, Take away me, and redeem thy ſelf. Chriſt *Cant. 2.*
was a flower of the field, not a flower of the garden; becauſe the odour of his grace is not ſhut up to ſome few, but laid open to all. Doubt not of the univerſalitie of Chriſts merit: Chriſt ſuffering, prayed for them that crucified him;

him; and poured forth his bloud for them by whom it was poured forth. The promises of the gospel are universall; because Christ saith un to all *Come unto me, all ye that labour.* That which was performed for all, is also offered to all: As farre as thou travellest amongst these goods by the foot of trust and confidence, so much also shalt thou obtein. God denies his grace unto no man, but unto him that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercie that are past and thou wilt not doubt of finall perseverance. When as yet thou wast not, God created thee: When by the fall of Adam thou wast condemned, he redeemed thee: When thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lift-

Mat. 11. 28.

Bernard, upon the Cant.

Bernard, upon the 116. Psal.

ed

ed thee up: When thou wentſt, he led thee: When thou cameſt unto him, he received thee. His long-ſuffering appeared, in that he expected thee; and his mercie, in that he pardoned thee. Gods mercie prevented thee: Hope firmly that it will alſo follow thee. Gods mercie prevented thee, that thou mighteſt be healed; and it ſhall alſo follow thee, that thou mayeſt be glorified: It prevented thee, that thou mighteſt live godly; it ſhall alſo follow thee, that thou mayeſt live with him for ever. How came it to paſſe that in thy fall thou waſt not ground to pieces? Who put his hand under thee? Was it not the Lord? Be confident therefore hereafter in Gods mercie, and hope aſſuredly for the end of perfect faith, that is, eternall ſalvation. In whoſe hands doth thy ſalvation conſiſt more ſafe and certain then in thoſe which *made both heaven and earth*, thoſe *hands that are never ſhortned*, thoſe hands that do abound with the bowels of mercie, and thoſe hands that have holes in them by which mercie may flow forth? But conſider, O devout

Pſal. 23. 6.

Auſtine.

Savanar.

Bernard. upon the 31. Pſal.

Iſa. 66. 2.

Iſa. 59. 1.

vout ſoul, that we were *elected* of
Eph. 1. 4. God, *that we might be holy and blameleſſe*: Whoſoever therefore ſtudie not to live an holy life, to them belongs not the benefit of election. We were elected in Chriſt: In Chriſt we are by faith: Faith ſhews it ſelf by love: Therefore where there is not love, neither is there faith; where there is not faith, neither is there Chriſt; where there is not Chriſt, neither is
2. Tim. 2. 19. there election. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his*; But let him depart from unrighteouſneſſe, whoſoever calleth upon the name of the Lord.
John 10. 28. *The ſheep of Chriſt ſhall no man take out of his hand*; But *yet let the ſheep of*
27. *Chriſt heare his voice. We are Gods*
Heb. 3. 6. *houſe*; But let us retein our confidence and the glory of hope firm even unto the end. O Lord, thou
Phil. 2. 13. that haſt given us *to will* give us alſo *to perfect*.

Meditat. XXV.
Of the ſaving efficacie of prayer.

Our prayers do pierce the ſtarrie skie,
And fetch down bleſſings from on high.

IT is an exceeding great benefit of God towards us, in that he requires us to conferre with him familiarly by pious prayer: He beſtoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer, which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven: Prayer aſcendeth, and deliverance deſcendeth from God: Prayer is a ſaving buckler, by which we repell all our adverſaries darts. *When Moſes ſtretched forth his hands Iſrael prevailed againſt the Almalekites*: If thou ſtretcheſt forth thy hands towards heaven, Satan ſhall not prevail againſt thee. As the enemie is kept off by the wall, ſo the anger of God is repelled by the prayers of the ſaints. Our Saviour himſelf prayed, not that he had any need,

Auſtine.

Epheſ. 6. 16.

Exod. 17. 11.

Ambroſe.

Hierome upon Ezek.

need, but to commend unto us the dignitie thereof. Prayer is the tribute of our ſubjection: Becauſe God hath commanded that we ſhould every day offer unto him our prayers, as a ſpirituall tribute. It is the ladder of our aſcenſion unto God: For prayer is nothing elſe but the ſouls travelling unto God. It is the buckler of our defenſe: For the ſoul of him that continueth in prayer, is ſecure and ſafe from the aſſaults of the devil. It is our faithfull meſſenger unto God: For it goeth up unto his throne, and ſolicits him to aid us. This meſſenger never returns in vain: For God alwayes heares our prayers, if not according to our will, yet to our profit and ſalvation. We may aſſuredly hope for one of theſe two: Either he will give us that we ask, or elſe that which he knoweth to be more profitable for us. God gave his own Sonne that moſt excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes interceding: Upon all occaſions thou mayeſt with

Nazian.

Bernard.

Num. 7. 89.

Moſes

Moſes by prayer *enter into the tabernacle*, and conſult with God the Lord: And thou ſhalt ſpeedily heare his divine anſwer. *Chriſt* was *transfigured* when he prayed: So in the time of prayer there are many changes wrought in the ſoul: For prayer is the light of the ſoul, and oftentimes leaves him in joy whom ſhe found in deſpair. With what face canſt thou behold the ſunne, unleſſe thou doſt firſt worſhip him, who ſends that moſt pleaſant light for thee to look upon? How canſt thou at thy table fall to thy meat, unleſſe thou doſt firſt worſhip him, who in his bounty beſtows it upon thee? With what hope dareſt thou commit thy ſelf unto the darkneſſe of the night, unleſſe thou doſt firſt arm thy ſelf by prayer? What fruit canſt thou expect of thy labours, unleſſe thou doſt firſt worſhip him without whoſe bleſſing all labour is unprofitable? If therefore thou wanteſt ſpirituall or temporall bleſſings, *ask and receive*. If thou deſireſt Chriſt, *ſeek* him by prayer, *and thou ſhalt find*: If thou deſireſt that the gate of divine

Kempis.

Luke 9. 29.

Bernard, upon the Cant.

Chryſoſt.

Matt. 7. 7.

vine grace, & eternall ſalvation ſhould be opened unto thee, *Knock and it ſhall be opened unto thee.* If in the deſert of this world the thirſt of tentations, and the penurie of ſpirituall goods afflict thee: Come unto the *ſpiritnall rock, which is Chriſt*, come with devotion, and *ſtrike* it with the rod of prayer, & thou ſhalt feel the ſtreams of divine grace cool the thirſt of thy penurie. Wouldſt thou offer an acceptable ſacrifice unto God? Offer thy prayers: ſo ſhall *God ſmell a ſweet odour*, and his wrath ſhall ceaſe. Wouldſt thou every day converſe with God? Love prayer, which is the ſpirituall conference between God and the devout ſoul. Wouldſt thou *taſte how ſweet the Lord is*? Invite the Lord to the houſe of thy heart by prayer. Prayer pleaſeth God, if it be made in a due manner: Whoſoever therefore deſireth to be heard let him pray with wiſdome, with fervencie, with humilitie, with faith, with perſeverance, & with confidence: Let him pray with wiſdome, that is, for ſuch things as tend to the glory of God and the ſalvation of his neighbour. God is omnipotent:

Berthen.

1. Cor. 10. 4.

Exod. 17. 6.

Gen. 8. 21.

Cyprian.

Pſal. 34. 8.

Anſelm.

tent: Therefore do not thou in thy prayers tie him to means. God is moſt wiſe: Therefore do not thou in thy prayers preſcribe him an order. Let not thy prayers break forth raſhly, but let them follow the conduct of faith: Now faith hath reſpect unto the word: Therefore ſuch things as God hath promiſed in his word abſolutely, pray for abſolutely: and ſuch things as he hath promiſed with a condition, as temporall things, pray for with a condition: and ſuch things as he hath in no wiſe promiſed, in no wiſe pray for. God oftentimes gives in his wrath that which in his mercy he doth denie: Therefore follow Chriſt who reſigned his will wholly unto God. Pray with fervencie: For how canſt thou deſire that God ſhould heare thee, when thou heareſt not thy ſelf? Wouldſt thou have God mindfull of thee when thou art not mindfull of thy ſelf? *When thou wilt pray, go into thy cloſet, and ſhut thy doore.* Thy heart is the cloſet, thou muſt enter into it: If thou wilt pray as thou oughteſt, thou muſt ſhut the doore, that the

Bernard.

Mat. 6. 6.

Auſtine.

the cogitations of worldly busines may not trouble thee. Thy words come not unto Gods eares without the affection of the heart: The mind must be so inflamed with the heat of cogitation, that it may farre surpasse what the tongue expresseth:
John 4. 23. And *this is to worship in spirit and in truth*, as the Lord requireth:
Luke 6. 12. Christ *prayed in the mount*, and *lifted*
John 17. 1. *up his eyes unto heaven*: So we must turn away our minds from all the creatures, and turn them unto God. Thou doest injurie unto God, if thou prayest unto him to attend unto thee, when thou dost not attend unto thy
1. Thess. 5. 17. self. We may pray *without ceasing*, if we pray in the spirit, that is, if our minds do alwayes by holy desire watch unto God. There is not alwayes need of clamour; because God heareth even the sighs of our hearts, seeing that he dwelleth in the hearts of the godly. There is not alwayes need of words; because he is present even with the thoughts. Oftentimes one sigh moved by the holy Ghost, and offered to God in the spirit, is more acceptable to God then long repeti-

repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with humilitie, and place no confidence in his own merit, but in the grace of God onely. If our prayers relie upon our own worth, they are condemned, yea though the heart for very devotion ſhould ſweat drops of bloud. No man pleaſeth God but in Chriſt: Therefore no man prayeth aright but through Chriſt and in Chriſt. The ſacrifices did not pleaſe God which were not offered on the onely altar of the tabernacle: So prayer pleaſeth not God, unleſſe it be offered upon the onely altar, which is Chriſt. God promiſed to heare the Iſraelites prayers, if they prayed with their faces turned toward Jeruſalem: So we in our prayers muſt convert our ſelves unto Chriſt, who is the temple of the Divinitie. Chriſt at his paſſion being about to pray, caſt himſelf *to the ground:* Behold how that moſt holy ſoul humbled it ſelf before the Divine majeſtie! Let him pray with faith, let him offer himſelf to want all joy, and to ſuffer all puniſhment

Luther.

1. King 8.

Mark 14. 35.

Anſelm.

nishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if God delay his benefits, he commends them and doth not denie them: The longer things are desired, the sweeter they are being obteined. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright!

Kempis.

A. Sin.

Meditat. XXVI.

Of the holy angels appointed by God to be our keepers.

The angels of the Lord protect
All those that are the Lords elect.

COnsider, thou devout soul, how great the goodnesse of the Lord is, who hath made his angels thy keepers. Our heavenly Father sends his own Sonne to redeem us: The Sonne of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us

So then all the court of heaven doth as it were ſerve us, & convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, ſeeing that the *angels* themſelves, creatures farre more excellent, do not deny their miniſterie unto us. What wonder is it that the heaven miniſters light unto us by day, that we may labour, and darkneſſe by night, that we may reſt, ſeeing that thoſe that dwell in heaven do miniſter unto us? What wonder is it that the aire affordeth us vitall breath, and all kinds of fowls to our ſervice, ſeeing that the celeſtiall ſpirits watch over us for our ſafety? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth ſundry kinds of fiſhes, when as the angels themſelves are preſent with us, and do refreſh us, when we are weary with the heat of calamities and tentations? What wonder that the earth beareth us, and nouriſheth us with bread and wine, and furniſheth our tables with all kinds of fruits and living creatures, Pſal. 34. 7.

Psal. 91. 11. 12. when as he hath *given his angels charge to keep us in all our wayes*, and to *bear us up in their hands, that we dash not our foot against a stone.* The angels were solicitous concerning Christ: For an *angel* foretells his Luke 1. 31. Luke 2. 10. conception: An *angel* declares his nativitie: An *angel bids him flee into* Mat. 2. 13. Mat. 4. 11. Luke 22. 43. *Egypt*: The *angels minister unto him* in the desert: The *angels* minister unto him in the whole ministerie of his preaching: An angel is present with him at the *agonie* of death: An *angel* 44. Mat. 28. 2. Acts 1. 10. appears at his resurrection: The *angels* are *present* at his ascension: The Mat. 24. 31. *angels* shall be with him when he returns to judgement. So then as the angels waited upon Christ in the dayes of his flesh, so also are they solicitous for all them that are incorporated into Christ by faith. As they served the head so do they also serve the members; They rejoyce to serve them on earth, whom they shall have their companions in heaven. They do not deny their ministerie unto them, whose most sweet fellowship they hope for hereafter. Gen. 32. 1. *The angels of God appeared to Jacob in the*

way

way to his countrey: So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. The *angels* defended *Daniel* in the midst of the *lions*: So likewise they defend all the godly from the treacheries of the infernall Lion. The *angels preserved Lot* from the fire of Sodom: So by holy inspirations and protections against the devils tentations they often preserve us from the fire of hell. The *angels carry* the soul of *Lazarus into Abrahams bosome*: And so they translate the souls of the elect unto the palace of the heavenly kingdome. The angel leads *Peter* out of prison: And so he doth often deliver the godly out of most apparent dangers. Great is the power of our adversarie the devil: But let the guard of the angels lift us up. Doubt not but these will be present to aid thee in all dangers; because the Scripture describeth them with *wings*, under the figure of *Cherubim* and *Seraphim*, that thou mayest know assuredly, that they will come with incredible celeritie to bring aid and succour. Do not doubt but these

Dan. 6. 22. Gen. 19. 16. Luke 16. 22. Acts 12. 7. *Hierome.* Exod. 25. 20. Isa. 6. 2. *Bernard.*

will be thy protectours in all places; becauſe they are moſt ſubtil ſpirits which no body can reſiſt: All viſible things give way unto them, and all bodies alike, though they be ſolid and thick, by them are penetrable and paſſable. Do not doubt but theſe ſpirits know thy dangers and afflictions; becauſe *they alwayes behold the face of thy heavenly Father*, and are alwayes ready preſt for his ſervice. Know alſo, thou devout ſoul, that theſe angels are holy: Therefore ſtudy for holineſſe, if thou wouldſt enjoy their fellowſhip. Likeneſſe of conditions doth moſt beget friendſhip: Accuſtome thy ſelf therefore to holy actions, if thou deſireſt to have the angels to be thy keepers. In every place and angle ſtand in aw and reverence of thy angel, and do nothing in his preſence which thou wouldſt be aſhamed to do in the ſight of man.

Mat. 18. 10.

Reaſ. Theſe angels are chaſt: Therefore they are driven away by filthy actions. Smoke drives away bees, and an ill ſavour drives away doves: So lamentable and ſtinking ſinne drives away the angels the keepers of our life.

life. If by ſinne thou depriveſt thy ſelf of their tuition, how canſt thou be ſafe from the devils treacheries? If thou beeſt deſtitute of the angels protection, how canſt thou be ſafe from the invaſion of many dangers? If thy ſoul be not fenſed by the wall of the angels defenſe, the devil will eaſily overcome it by his deceitfull perſwaſion. The holy *angels* are *ſent* by God as his meſſengers to us: Therefore thou muſt be reconciled unto God by faith, if thou wilt have an angel to be thy keeper. Where the grace of God is not, neither is there the guard of angels: Let us behold the angels as Gods ſaving hands, which are moved to no work without his direction. There is joy in heaven before the angels over one ſinner that repenteth. The tears of the penitent are as it were the wine of the angels: But an impenitent heart puts to flight the angels our keepers. Let us therefore repent, that we may cauſe the angels to rejoyce. The angels are of an heavenly and ſpirituall nature: Let us therefore think upon heavenly and ſpirituall

Heb. 1.14.

Luther.

things that they may take pleasure to be with us. The angels are humble and hate pride altogether: because they are not ashamed to tend little children: *Why* then *is earth and ashes proud*, when the heavenly spirits so humble themselves? At death especially the devils subtiltie is to be feared, because it is written that the *serpent* lieth in wait for the *heel*: The heel, which is the extreme part of the body, is the last term of our life. In that last agonie of death, the angels guard is most necessary; that they may deliver us from the fierie darts of the devil, and carry our soul when it is gone out of the prison of our bodie into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function, the *angel of the Lord came unto him*: So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to have the angels thy protectours. O most mercifull God, thou that leadest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried

Eccles 10. 9

Gen. 3. 15.

Luke 1. 11.

ried by them into the kingdome of heaven!

Meditat. XXVII.
Of the devils treacheries.

The devils treacheries who knows?
A thousand wayes he seeks our woes.

CONsider, thou devout soul, in what danger thou art because the devil thine adversarie is alwayes lying in wait for thee. He is an enemie, for boldnesse, most readie; for strength, most powerfull; for subtiltie, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable: He enticeth us into many sinnes, and having enticed us he accuseth us before Gods judgement-seat. He accuseth God to men, and men to God, and men one to another. He exactly considers every ones naturall inclination; and then he layes for them the snares of tentations. As in the besieging of cities the besiegers come not against the strong and fortified places, but where they find the walls weak, *Lactant.* *Chrysost.* *Camer.*

the ditches plain, and the turrets without guard: So the devil, when he assaults the soul of man, first sets upon that part which he finds softest and best-affected for him the easier to work upon: If he be once overcome he doth not presently remove, but comes again to tempt with greater force; that so he may by tediousnesse and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he
Matt. 4.3. was so bold as to set upon the Lord of majestie himself with his craft and subtiltie? What Christian will he
Luke 22. 31. spare, when he *sought to winnow* Christs apostles themselves like
Gen. 3. 4. wheat? He deceived *Adam* in his nature instructed: Whom cannot he deceive in his nature corrupted? He deceived *Judas* in the school of our Saviour: And whom will he not deceive in the world, the school of errour? In all states the devils treacheries are much to be feared. In prosperitie he lifts us up with pride: In adversitie he drives us to despair: If he sees a man delighted with frugalitie, he entangleth

gleth him in the fetters of unſatiable covetouſneſſe: If he ſees a man of an heroicall ſpirit, he ſets him on fire with flaming anger: If he ſees a man ſomewhat merrier then ordinary, he incites him to burn with luſt: Thoſe whom he ſees to be zealous in religion, he labours to entangle in vain ſuperſtition: Thoſe whom he ſees exalted to dignities, he pricks them forward with the ſpurres of ambition. When he allureth a man to ſinne, he amplifies Gods mercy; and when he hath caſt him headlong into ſinne, he amplifies Gods juſtice: Firſt he will lead a man to preſumption, and afterwards he labours to bring him to deſperation. Sometimes he aſſaults outwardly by perſecutions; ſometimes he aſſaults inwardly by fiery tentations: Sometimes he ſets upon us openly and by force; ſometimes ſecretly and by fraud. In eating he ſets before us gluttony; in generating, luxurie; in exerciſing, ſluggiſhneſſe; in converſing, envie; in governing, covetouſneſſe; in correcting, anger; in dignitie, pride: In the heart he ſets evil cogitations; In the mouth, falſe ſpeak-

Bernard.

Auſtine.

ſpeakings; In the other members wicked actions: When we are awake, he moves us to ill works; when we are aſleep he moves us to filthy dreams. So then in every place and in every thing we muſt beware of the devils treacheries. We ſleep, but he watcheth: We are ſecure, and he goes about like *a roaring lion*. If thou ſhouldſt ſee a lion ready to aſſault thee, how wouldeſt thou fear and tremble! When thou heareſt that the infernall lion lies in wait for thee, doſt thou ſleep ſoundly on both eares? Conſider therefore, thou faithfull ſoul, the treacheries of this moſt potent enemie, and ſeek the aid of ſpirituall arms: Let thy *loyns be girt with* the girdle of truth, and covered with the *breaſt-plate of righteouſneſſe*: Put on Chriſts perfect righteouſneſſe; and thou ſhalt then be ſafe from the devils tentations. Hide thy ſelf in the holes of Chriſts wounds, as often as thou art terrified by the darts of this malignant ſerpent. The true believer is in Chriſt: as therefore Satan *hath no power* over Chriſt, ſo hath he no power over the true

1.Pet 5.8.

Eph.6.14.

Cant. 2.14.

John 14.30.

true believer. Let thy *feet be ſhod with the preparation of the goſpel of peace.* Let our confeſſion of Chriſt be alwayes heard in our mouthes: So no tentations of the devil ſhall hurt us. The words of the enchanter do not ſo drive away the corporall ſerpent, as the voice of conſtant confeſſion doth put to flight this ſpirituall ſerpent. *Take the ſhield of faith, to quench all the fierie darts* of this moſt wicked enemie. *Faith removes mountains*; underſtand the mountains of *doubts, perſecutions* and *tentations*, The *Iſraelites* whoſe doore-poſts were ſigned with the bloud of the paſchall Lamb were not ſmitten by the deſtroying angel: So likewiſe thoſe whoſe hearts are by faith ſprinkled with the bloud of Chriſt ſhall not be hurt by this deſtroyer. Faith relies upon Gods promiſes: Now Satan cannot overthrow Gods promiſes: Therefore Satan cannot prevail againſt faith. Faith is the light of the ſoul, and the tentations of the malignant ſpirit do ſoon appear through this light. By faith our ſinnes are thrown into the profound

Eph. 6. 15.

Eph. 6. 16.

Mat. 17. 20

Exod. 12. 13.

Mic. 7. 19.

ſea

sea of Gods mercie; and in that the fiery darts of the devil shall be easily quenched. We must put on likewise the *helmet of salvation*, that is, holy hope. Endure tentation, and expect an issue out of the tentation: For God is the moderatour of them that contend, and the crown of them that overcome. If there be no enemie, then no fight; if no fight, no victorie; if no victorie, no crown. Better is that fight that brings us nearer to God, then that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee then the contradictions of the devil. Christ overcame all Satans tentations by the word: and still by the word Christians overcome all Satans tentations. To conclude: In prayer thou hast great aid against tentations. As often as the little ship of thy soul is readie to be overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our invisible ene-

Eph. 6. 17.
Gregor.
Savanar.
Nazian.
Matt. 4. 4.
Austine.

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mie by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome?

Medit. XXVIII.
Generall rules of a godly life.

He's onely wise who God doth know,
And doth by life his knowledge show.

EVery day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou mayst be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to morrow; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary

Eccles 12. 14.

to

to godlineſſe then delay: If thou contemneſt the inward calling of the holy Spirit, thou ſhalt never attein to true converſion. Deferre not thy converſion and good works till thy old age; but offer unto God the flower of thy youth. It is uncertain whether the young man ſhall live till he be old: But it is certain that deſtruction is prepared for the young man which is impenitent. No age is fitter for Gods ſervice then youth, which flouriſheth in ſtrength both of body and mind. For no mans ſake undertake an evil cauſe; for it is not that man but God that ſhall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord either we go forwards or elſe we go backwards: Therefore examine thy life every day whether thou goeſt forwards or backwards in the ſtudie of pietie. To ſtand in the way of the Lord, is to go back: Do not delight then to ſtand ſtill in the courſe of godlineſſe; but ſtudy alwayes to walk in the way of the Lord. In thy converſation be courteous

Eccius 18. 22.

Bernard.

teous towards all, grievous to none, familiar with few. To God live piously, to thy ſelf chaſtly, to thy neighbour juſtly. Shew favour to thy friend, ſhew patience towards thy enemy, ſhew thy good will towards all, and thy bounty to whom thou art able. In thy life die daily unto thy ſelf and unto thy vices: So in death thou ſhalt live unto God. Let mercy appear in thy affection, courteſie in thy countenance, humilitie in thy attire, modeſtie in thy neighbourhood, and patience in tribulation. Alwayes think upon three things paſt, the evil committed, the good omitted, and the time pretermitted. Alwayes think upon three things preſent, the brevitie of this preſent life, the difficultie of being ſaved, and the paucitie of them that ſhall be ſaved. Alwayes think upon three things to come: death, then which nothing is more horrible; judgement, then which nothing is more terrible; the pains of hell, then which nothing is more intolerable. Let thy evening prayers amend the ſinnes of the day paſt. Let the laſt day *Hugo.*

day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The eye that sees all, the eare that heares all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy bodie be subject to thy mind, and thy mind to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods which are future. Remember thy sinne, to grieve for it: Remember death, that thou mayst cease from sinne: Remember Gods justice, that thou mayst be kept in fear: Remember Gods mercie, that thou mayst not despair. As much as thou canst

Bernard.

Petrarch.

Bernard.

canſt withdraw thy ſelf from the world, and addict thy ſelf wholly unto the ſervice of the Lord. Alwayes in delights think that thy chaſtitie is in danger; in riches think that thy humilitie is in danger; in many buſineſſes think that thy godlineſſe is in danger. Study to pleaſe none but Chriſt: Fear to diſpleaſe none but Chriſt. Alwayes pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover what is paſt, and to govern what is to come. As thou deſireſt to ſeem ſo alſo thou muſt be: For God judgeth not according to the ſhew, but according to the truth. In thy words *take heed of much babbling*: becauſe *for every idle word thou muſt give an account in the day of judgement.* Thy works, be they what they will, do not paſſe away; but are caſt as certain ſeeds of eternitie: *If thou ſoweſt in the fleſh, of the fleſh thou ſhalt reap corruption: If thou ſoweſt in the ſpirit, of the ſpirit thou ſhalt reap life everlaſting.* The honours of the world ſhall not follow thee after death; neither ſhall thy

Matt. 6. 7. Matt. 12. 36.

Gal. 6. 8.

thy heaps of riches follow thee; neither ſhall thy pleaſures follow thee; neither ſhall the vanities of the world follow thee: But, after all, *thy works ſhall follow thee:* As therefore thou deſireſt to be at the day of judgement, to day appear to be ſuch in the ſight of God. Do not eſteem thoſe things that thou haſt; but rather eſteem thoſe that thou wanteſt. Be not proud for what is given thee, but be humbled rather for that which is denied thee. Learn to live whiles thou mayeſt live: In this life is eternall life either obteined or loſt: After death there is no time to work, but the time of recompenſe begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The ſilence of the mouth is a great good for the peace of the heart. The more thou art ſeparated from the world, the more acceptable thou art unto God. Whatſoever thou deſireſt to have, ask of God; whatſoever

Rev. 14. 13.

Cypriah.

Kempis.

ſoever thou haſt give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces ceaſe to deſcend when our thanks ceaſe to aſcend. Whatſoever happeneth unto thee, make uſe of it for good: when thou art in proſperitie, think that thou haſt then an occaſion to bleſſe and praiſe God: When thou art in adverſitie, think that thou art then put in mind of thy repentance and converſion. Shew the ſtrength of thy power in helping, the ſtrength of thy wiſdome in inſtructing, and the ſtrength of thy riches in doing good. Let not adverſitie caſt thee down, neither let proſperitie lift thee up. Let all thy life be directed unto Chriſt as unto the mark; Hollow him in the way, that thou mayeſt overtake him in thy countrey. In all things have a ſpeciall care of profound humilitie and ardent charitie. Let charitie lift up thy heart unto God, that thou mayeſt cleave unto him: And let humilitie keep thy heart down, that thou beeſt not proud. Judge God to be a Father, for *Bernard.* *L. Vives.* *Tertull.*

for his clemencie; a Lord, for his discipline; a Father, for his power and gentleneſſe; a Lord, for his ſeveritie and juſtice: Love him as a Father, piouſlly; fear him as a Lord, neceſſarily: Love him, becauſe he willeth mercie; fear him, becauſe he willeth not ſinne: Fear the Lord and *truſt in him*: acknowledge thy miſerie, and proclaim his mercy. O God, thou that haſt given us *to will*, give us alſo grace *to perfect*.

Pſal. 37. 5.

Philip. 2. 13.

Meditat. XXIX.
Of the ſhaking off ſecuritie.

To live it is not, but to die,
To live in all ſecuritie.

CONſider, thou devout ſoul, what an hard matter it is to be ſaved; and thou ſhalt eaſily ſhake off all ſecuritie. At no time, and in no place is there ſecuritie: Neither in heaven, nor in paradiſe; and then much leſſe in the world. An angel fell in the preſence of the Divinity; and *Adam* fell in the place of pleaſure: *Adam was created after the image of God*, and

Bernard.

Gen 2. 27.

and yet notwithſtanding he was deceived by the treacheries of the devil: *Solomon* was the wiſeſt of men, and yet his *wives turned away his heart* from the Lord. *Judas* was in the ſchool of our Saviour, and did every day heare the ſaving word of that chief Doctour; and yet was not he ſafe from the ſnares of Satan: He was plunged headlong into the pit of covetouſneſſe, and ſo into the pit of eternall puniſhment. *David* was *a man after Gods own heart*, and he was unto the Lord as a moſt dear ſonne; and yet by murder and adulterie he became the ſonne of death. Where then is there ſecuritie in this life? Relie with an aſſured confidence of heart upon the promiſes of God; and thou ſhalt be ſafe from the invaſions of the devil. There is no ſecuritie in this life, but that which is infallibly promiſed to thoſe that believe and walk in the way of the Lord: but when we come unto future happineſſe, then at length we ſhall have full ſecuritie. In this life fear and religion are coupled together; neither muſt one be without the

1. Kings 3. 12.
1. Kin. 11. 3.
Luke 22. 3.
1. Sam. 13. 14.
2. Sam. 12. 6.
Gerſon.

the other: Be not ſecure in adverſitie, but whatſoever adverſitie happeneth unto thee in this life, think that it is the reward of thy ſinnes. God often puniſheth ſecret offenſes by open corrections: Think upon the grievous ſtains of thy ſinnes, and fear him that ſhall judge thee for thy ſinnes according to his juſtice.

Nazian. Be not ſecure in proſperitie: For God is angry with him that is not puniſhed in this life. What are the afflictions of the godly? Bitter arrows ſent from the ſweet hand of God. God eſteems many in this life unworthy to be puniſhed, whom notwithſtanding he reprobateth for ever. Outward felicitie is oftentimes a ſigne of eternall damnation: Nothing is more unhappy then the happineſſe of ſinners, and nothing more miſerable

Auſtine. then he that knows no miſerie. Whitherſoever thou turneſt thine eyes, thou ſeeſt cauſe of grief, and findeſt remedies againſt ſecuritie: Think upon God above, whom we have offended: Think upon hell beneath, which we have deſerved: Think upon the ſinne behind, which we have com-

committed: Think upon the judgement before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence thou camest; and be ashamed: Consider where thou art; and be sorrowfull: Consider whither thou goest; and tremble. The *gate* of salvation is *narrow*; but the way of salvation is yet narrower. God hath given unto thee the treasure of faith, but thou carriest it about thee *in vessels of clay*: He *gave* thee the *angels* to be *thy keepers*: But the devil is not farre off, and he is ready to seduce thee. Thou art *renewed in the spirit of thy minde*: But yet thou hast much of the oldnes of the flesh. Thou art set in the state of the grace of God; But yet thou art not set in eternall glory. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions and assaults of the world. God hath promised forgiveneſſe to him that repenteth: But he hath not promised will to repent to him that sinneth. The consolations of eternall

Bernard.

Mat. 7. 14.

2. Cor. 4. 7.

Psal. 91. 11.

Eph. 4. 23.

Anselm.

life expect thee: But yet thou must
Acts 14.22. expect to *enter in through many tribulations*. The crown of eternall reward is promised unto thee: But first thou must fight the great fight and be conquerour. God doth not change his promise: Neither must thou
Cyprian. change the study of holy life. If the servant doth not what the Lord commandeth, then the Lord will do what
Isidor. he hath threatned. Let a man therefore lament & grieve, shaking off all securitie, lest in the just and secret judgement of God he be forsaken, and left in the power of the devil
Bernard. to be destroyed. If thou hast the grace of God, so delight thy self in it, as knowing that it is the gift of God, and that thou dost not possesse it by any hereditarie right: Yet be thou so secure concerning it, that thou canst not lose it, lest on a sudden when God shall withhold his gifts, and withdraw his hand, thou beest discouraged and become more sorrowfull then is fit: But happy shalt thou be if thou laboureſt with all care and diligence to avoid securitie the mother of all evil. God will not forsake

thee:

thee: But take heed that thou doſt not forſake God. God hath given thee his grace: But pray thou unto him that he would alſo give thee perſeverance. God bids thee be certain of thy ſalvation: but he bids thee not be ſecure. Thou muſt *fight* valiantly, that thou mayeſt at length triumph glorioufly. Thy fleſh within thee fighteth againſt thee: And the enemie the nearer he is the more he is to be feared. The world about the fighteth againſt thee: And the greater the enemie is, the more to be feared. The devil above thee fighteth againſt thee: And the more potent the enemy is, the more to be feared. Through the power of God fear not to encounter with theſe enemies: Through the power of God thou ſhalt be enabled to obtein the victory. But thou canſt not overcome theſe ſo great enemies by ſecuritie, but by aſſiduity in fighting: The time of life is the time of fight: Then thou art moſt aſſaulted, when thou knoweſt not that thou art aſſaulted: Then do thy enemies moſt gather their forces together, when they 2. Tim. 4. 7.

seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy self ready to resist? Many faint by the way & never come home into their countrey: How many of the Israelites died in the wildernes, and never came to see
Deut. 1.35. the promised *land*! How many spirituall sonnes of *Abraham* do perish in the wildernes of this world, & never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make us shake off security, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire to attein to the glory which is in heaven: Let it be our onely love to come thither: Let it be our onely grief that we are not alreadie come thither: And let it be our onely fear that we come not thither: That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What profiteth it thee to rejoyce for a moment, & to lament
Anselm. for ever? What joy can there be in

this

this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in securitie, as if we were past the snare of death & day of judgement. Christ saith, that he will *come* to judgement *at such an houre as we think not of.* This saith Truth it self, and again he repeats it: Heare this and fear. If the Lord will come at such an houre as we think not of, we have great cause to fear; that so we come not unto judgement unprovided. If we come unprovided, how shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment cannot be recovered again for ever. In the shortnes of one moment judgement shall passe what we shall be for all eternitie. In this one moment life or death, damnation or salvation, punishment or eternall glory shall be appointed to every one. Lord, thou that hast given us grace to that which is good, give us also perseverance in that which is good!

Matt. 24. 24.

Meditat. XXX.

Of the holy imitation of Christ his life.

Christs life must be a rule to thee,
If Christs disciple thou wilt be.

Gregor. THe holy life of Christ is the most perfect pattern of all vertues: Every action of Christ serves Bernard. for our instruction. Many would come to Christ; but they will not follow him: They would enjoy Christ; Matt. 11. 29 but they will not imitate him. *Learn of me, for I am meek and lowly in heart*, saith our Saviour: Unlesse thou wilt be Christs disciple, thou canst never be a true Christian: Let not Christs passion onely be thy merit, but let his action also be thy example to live after: Thy *beloved is* Can. 5 10. *white and ruddie*: Be thou also ruddy, by the sprinkling of his bloud; and white, by the imitation of his life. For how dost thou love Christ, if John 14. 15 thou lovest not his holy life? *If ye love me, keep my commandments*, saith our Saviour: Therefore he that keepeth

keepeth not his commandments loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life is to be preferred before all the rules of *Francis* or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely-begotten Sonne. If thou wilt be a coheir with Christ, thou must be a follower of Christ. He that liveth in vices hath given himself to the service of the devil: And he that will be with the devil, how can he be with Christ? To love sinne is to love the devil; because all sinne is from the devil: How then can he that is a lover of the devil be a lover of Christ? To love God is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be a lover of God? The doing of the work is the triall of love: It is the property of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truly, thou wilt obey his commandments, thou wilt with him love holy life,

1. John 3. 8.

Gregor.

Eph. 4. 23. and *being renewed in the spirit of thy mind*, thou wilt think upon heavenly things. *Eternall life* consists in
John 17. 3. the *knowledge of Christ*: And he that loves not Christ knows him not. He that loves not humility, chastitie, gentlenesse, temperance, and charitie, loves not Christ: Because the love of Christ was nothing else but humilitie, chastitie, gentlenesse, temperance, and charitie. Christ saith that
Mat. 7. 23. he *knows not them* that fulfill not the will of his Father: Therefore they also know not Christ that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father? It is, according to the Apo-
1. Thess. 4. 3. stle, *our sanctification*. He is not of Christ that hath not the *Spirit* of
Rom. 8. 14. Christ: Now where the Spirit of Christ is, he is present with his gifts
Gal. 5. 22. and fruits. But what are the *fruits* of the *Spirit*? *Love, joy, peace long-suffering, gentlenesse, goodnesse, faith,*
23. *meeknesse, temperance*. As the *holy Ghost rested upon Christ*; so doth
Isa. 11. 2. he also rest on all those that are in
Mat. 3. 16. Christ, by true faith: Because the spouse of Christ doth run in the o-

dour

dour of Christs *ointments. He that cleaveth unto the Lord is one spirit with him.* As the carnall copulation of the man and the woman maketh of them one flesh: So the spirituall conjunction of Christ & the faithfull soul maketh of them one spirit. And where there is one spirit, there is one will: and where there is the same will, there are the same actions: Therefore he that doth not conform his life to the life of Christ is convinced that he neither doth cleave unto God neither hath his Spirit. Is it not meet that we should conform all our life to the life of Christ, who in love conformed himself wholly unto us? *God manifesting himself in the flesh,* set before us an example of holy life; that whosoever doth not live an holy life might be without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ; because Christ is true God. And what can enjoy more pleasure or tranquillity then God, who is the chiefest good? This life bringeth forth short joy, but draws with it eternall sorrow. To whom-

Cant. 1. 3.
1. Cor. 6. 17.
Mat. 19. 5.
Granada
1. Tim. 3. 16.

ſoever thou conformeſt thy ſelf in this life, to him alſo ſhalt thou be conformed in the reſurrection: If thou beginneſt here to conform thy ſelf unto the life of Chriſt, thou ſhalt in the reſurrection be more fully conformed unto him. If thou conformeſt thy ſelf unto the devil by ſinne, thou ſhalt in the reſurrection be conformed unto him by torment.

Mat.16.24. *He that will follow me, let him denie himſelf*, ſaith our Saviour, *and take up his croſſe daily*. If in this life thou denieſt thy ſelf, at the day of judgement Chriſt ſhall acknowledge thee for his. If for Chriſt here in this life thou renounceſt thine own honour, the love of thy ſelf and thine own will; in the life to come Chriſt will make thee partaker of his honour, of his love, and of his will. If in this life thou partakeſt of the croſſe, in the life to come thou ſhalt partake of eternall light: If in this life thou partakeſt of tribulation, in the life to come thou ſhalt partake of conſolation: If in this life thon partakeſt of perſecution, in the life to come thou ſhalt partake of a moſt large retribution.

bution. He that ſhall *confeſſe me before men*, ſaith our Saviour, *him alſo will I confeſſe before my Father which is in heaven*: But we muſt confeſſe Chriſt not onely by the profeſſion of doctrine, but alſo by conformitie of life: So ſhall he at length at the day of judgement acknowledge us for his. *Whoſoever ſhall denie me before men, him alſo will I denie before my Father which is in heaven.* Chriſt is not onely denied by words, but alſo, and that much more, by wicked life: Whoſoever therefore doth in this life denie Chriſt by his deeds ſhall in deed be denied by Chriſt at the day of judgement. He is not a Chriſtian that hath not the true faith of Chriſt: But true faith ingrafts us into Chriſt as vine-branches into the ſpirituall vine. *Every branch* that is in Chriſt, and *bringeth not forth fruit*, the heavenly husbandman *taketh away*: But he that remaineth in Chriſt, and in whom Chriſt *dwelleth by faith*, bringeth forth much fruit. That branch is not in the vine, which draweth not from the vine its ſap and nouriſhment. So neither is that ſoul

Mat. 10. 32

33.

John 15. 2.

Eph. 3. 17.

in

in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto
L. thy life in this world; that in the world to come we may be fully conformed unto it?

Meditat. XXXI.

Of the deniall of a mans own self.

Thou from thy self must first depart,
Before thou canst in Christ have part.

Mat. 16. 24. WHosoever will follow me, let him deny himself, saith our Saviour: To denie ones self, is to renounce the love of ones self. For the love of ones self doth exclude the love of God. If thou wilt be Christs disciple, it is necessarie that self-love should altogether die in thee. No man loveth Christ unlesse he hateth
John 12. 24. himself. *Unlesse the grain of wheat which is cast into the earth do die, it doth not bring forth fruit:* So thou canst not reap the fruits of the holy Spirit, unlesse self love do die in thy heart. The Lord said unto Abraham,
Gen. 12. 1. *Go out from thine own land, and from*

thine

thine own kindred, and from thy fathers house, unto the land which I shall shew thee: Thou canst not be the true disciple of Christ, and a true spirituall man, unlesse thou goest forth from the love of thy self. *Jacob* in his *wrestling with the Angel* was lamed in one foot, the other being sound and whole: By the two feet is understood a double love; the love of onts self, and the love of God. Then shall a man be partaker of Gods blessing when he halts upon the foot of self-love; the other foot, that is, of the love of God, remaining sound and whole, it is impossible for thee with one eye to behold heaven and earth: So it cannot be that with one and the same will, a man should love himself inordinately, & love God also. Love is the chiefest good of our soul: Therefore we must give the chief good of our soul to the chiefest good, that is, to God. Thy love is thy God, that is, whatsoever thou lovest chiefly thou settest in the place of God! But God is truly the chief being. Whosoever therefore loveth himself judgeth himself to be

Gen. 32. 24, 31.

Granat.

Joh. Clim.

God,

God, and ſetteth himſelf in the place of God, which is the greateſt idolatrie that can be. Whatſoever thou loveſt chiefly, thou makeſt it to be the end of all other things, and thou judgeſt it to be the laſt complement of all thy deſires: But it is God onely who is the *beginning and the end* of the creatures: he is the firſt and the laſt, he onely filleth the deſire of our hearts, and there is no created thing that can ſatisfie thy deſires. Therefore thou muſt preferre the love of God before the love of thy ſelf. God is the beginning and the end: In him therefore muſt our love begin, and in him alſo muſt it end. The eſſence of God is without all the creatures, as God was in himſelf from all eternitie: So withdraw thou thy love from all the creatures. Such as thy love is, ſuch are thy works: If thy works proceed from true faith and love of God, they are acceptable unto God, and appear great in his eyes, though in the eyes of all men they ſeem but ſmall: if they proceed from ſelf-love, they cannot pleaſe God. Self-love defileth the moſt excellent works.

Rev. 1. 8.

When

When Christ was in the house of *Simon*, a certain *woman* broke a vessel of *pretious ointment, and anointed the head of Christ:* The work seemed to be small, and yet notwithstanding it was acceptable unto Christ; because it proceeded from true faith, pure love and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; And yet God was not well pleased that *Saul* set apart the spoils of the Amalekites to offer sacrifice unto God. Why? Because this did not proceed from the love of God: For if he had loved God truly, he would not have contemned the commandment of God about the burning of all the spoils: He loved himself, and his own devotion. Love is a kind of fire: For so the Church prayeth; Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards: So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to denie ones self, is to renounce his own honour: Unto the chief good alone

Mat. 26. 6. 7. Joh. Arn.

1. Sam. 15. 15.

alone is due the chiefest honour: And God is the chiefest good. He that seeketh his own glory cannot seek Gods glory, as our Saviour said unto
John 5.44. the Pharisees, *How can ye believe, which receive honour one of another?* Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own
John 5.41. glory, that he *receiveth not honour from men*, and that he is humble in
Mat. 11.29. heart. All thy gifts thou receivest from God: Therefore render them again unto God. The rivers of all goods do flow from this fountain of Gods goodnesse: Therefore let them all flow back again into the sea. The herb which is called Turnsol, or Heliotropium, doth always turn it self unto the sunne, by virtue whereof it draws its life and nourishment: So do thou with all thy gifts and honour turn thy self towards God, and attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own honour, and attribute thy gifts unto thy self: But seeing that thou hast nothing of thine own, but all from God, therefore

fore thou must seek, not thine own honour, but the honour of God. The seeking his own honour, doth turn a man away from God: We have an example in *Nabuchadnezzar*, who said, *Is not this great Babylon that I have built for the house of my kingdome, by the strength of my power, and for the honour of my majestie?* But what followed? *While the word was in the kings mouth, a voice came from heaven, saying, To thee, O Nebuchadnezzar, is it spoken, Thy kingdome is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall be with the beasts of the field:* Even so if thou out of vain glorie and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glory thereof unto thy self, and not give it unto God, thou shalt be cast away from the sight of God. Last of all, To deny ones own self, is to renounce his own will: We must alwayes obey the best will: And Gods will is alwayes the best: We must obey his will, from whom we have all that

Dan. 4. 30. 31. 32.

1. Cor. 4. 7

We

we have: And from God comes all that we have. We muſt obey his will, who leadeth us alwayes unto life and that which is good: *Delight* Pſal. 37. 4. *in the Lord, and he ſhall give thee thy hearts deſire.* Our own will leads us unto death and unto damnation. By what did our firſt father fall from the grace of God and ſtate of ſalvation, into eternall damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave eare unto the perſwaſion of the devil: Therefore the true diſciple of Chriſt renounceth his own will, and deſires to follow the will of God. Behold Chriſt! He being in the agony of his paſſion offered his own will as a moſt acceptable ſacrifice unto God: Offer thou alſo unto God thine own will, and ſo ſhalt thou perfect that denial of thy ſelf which Chriſt requireth. Let *thy holy will,* Matt. 6. 10. O Lord, *be done in earth, as it is in heaven.*

Meditat.

Meditat. XXXII.

Of the true reſt of the ſoul.

Thy ſoul can nothing ſatiate
But God who did thy ſoul create.

IN the tranſitorie things of this world the ſoul often ſeeks for reſt, but finds it not: Why? becauſe the ſoul is more worthy then all the creatures, and therefore ſhe cannot find peace and quietneſſe in them, as being more vile. All worldly things are flitting and tranſitorie; but the ſoul is immortall: How ſhould ſhe then find true reſt in them? All thoſe are terreſtriall, but our ſoul hath a celeſtiall originall: How ſhould ſhe then ſatiate and fulfill her deſire in them? In Chriſt ſhe *finds reſt*, he Mat.11.29
can ſatisfie and fulfill her deſire. Againſt the wrath of God ſhe reſts in the wounds of Chriſt: Againſt the accuſations of Satan ſhe reſts in the power of Chriſt: Againſt the terrour of the law ſhe reſts in the goſpel of Chriſt: Againſt the ſinnes which accuſe

Heb. 12. 24. cuſe her ſhe reſts in the *blood of Chriſt which ſpeaketh better things*, before God, *then the blood of Abel*: Againſt the terrour of death ſhe reſts with confidence in the ſeſſion of Chriſt at the right hand of the Father: And thus our faith findeth reſt in Chriſt, and our love findeth great reſt alſo. He that by his love cleaveth unto earthly things hath no true reſt; becauſe earthly things themſelves have it not in them: They cannot fully ſatiate the ſouls appetite; becauſe they are all finite: But our ſoul being created after the image of God doth deſire that infinite good in which is all good. As therefore our faith ought not to relie upon any of the creatures, but upon the merit of Chriſt onely: So alſo our love ſhould not be ſettled upon any of the creatures, nor upon our ſelves. For ſelf-love hindreth the love of God: We muſt preferre the love of God before all. Our ſoul is the ſpouſe of Chriſt: To him alone therefore muſt ſhe adhere. Our ſoul *is the temple of God*: Therefore ſhe muſt give entertainment to none but him. Many ſeek

1. Cor. 3. 16.

for

for rest in riches: But without Christ there is no rest to the soul. Where Christ is, there is poverty, if not in act, yet in affect. He being the Lord of heaven and earth had not where to rest his head: And so would he commend and sanctifie poverty unto us. Riches are without us; But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things? Either our riches forsake us, or we them: often in our life, but alwayes at our death. Where then shall our soul find peace and rest? Many seek for rest in pleasures: But pleasures can bring no rest or delight unto the soul; although they may unto the body, for a time: At length grief and sorrow follow as companions. Pleasures belong unto this life: But the soul was not created for this life, because she is by death compelled to depart. How then should she find rest in pleasures? Without Christ there is no rest to the soul: But what was the life of Christ? Extreme grief from Matt. 8. 20.

the

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally untill it hath atteined to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body, so is God the life of the soul:

L. *Vives*

Austine.

As

As therefore that ſoul doth truly live in which God dwelleth by ſpirituall grace: So likewiſe that ſoul is dead, which hath not God dwelling in it: And what reſt can there be to the ſoul that is dead? That firſt death in ſinne doth neceſſarily draw with it the *ſecond death* of damnation. Whoſoever therefore doth firmly cleave unto God with his love; and inwardly enjoyeth divine conſolation, his reſt can no outward things diſquiet. In the midſt of ſorrows he is joyfull; in povertie, rich; in the tribulations of this world, ſeene; in troubles, quiet; in the reproches and contumelies of men, ſtill; and in death it ſelf, living. He regards not the threats of tyrants: Becauſe he feels within the riches of divine conſolation. In adverſitie he is not made ſorrowfull: Becauſe the holy Spirit within doth comfort him effectually. In povertie he is not vexed: Becauſe he is rich in the goodneſſe of God. The reproches of men do not trouble him: Becauſe he enjoyeth the delights of divine honour. He regards not the pleaſure of the Rev. 20. 15.

flesh: Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull and a friend unto him. He gapeth not after earthly treasures: Because his chief treasure is hidden in the heavens. He feareth not death: Because in God he alwayes liveth. He doth not much desire the wisdome of the world: Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor flouds, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven: Because he is carried up above the sphear of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world: Because he heares within him the voice of Christ which is sweeter. He fears not the power of the devil: Because he feels Gods indulgence. He that lives and overcomes in him is stronger then the devil,

vil, that in vain labours to overcome him. He follows not the enticements of the flesh: Because living in the Spirit he feels the riches of the Spirit; and by the vivification of the Spirit mortifies and *crucifies the flesh.* He fears not the devil his accuser: Because he knows Christ to be his *Advocate.* This true rest of the soul he grant unto us, who is the onely authour and giver thereof, our Lord God blessed for ever!

Gal. 5. 24.

1. John 2. 1.

Meditat. XXXIII.
Of the puritie of conscience.

Labour to have a conscience pure:
when all things fail, that will endure.

IN every thing thou takest in hand have a great care of thy conscience. If the devil incites thee to any sinne, stand in fear of the inward check of thy conscience. If thou art afraid to sinne in the presence of men, let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacy then the outward: Therefore al-

though thy ſinnes could eſcape the accuſations of all men, yet they can never eſcape the inward witneſſe of thy conſcience. Thy conſcience ſhall
Rev. 20. 12. be in the number of thoſe *books* that ſhall be *opened* at the judgement to come, as is teſtified in the Revelation. The firſt is the book of Gods omniſcience; in which the thoughts, words, and deeds of all men ſhall manifeſtly appear. The ſecond book
Rev. 13. 8. is Chriſt, which is *the book of life*: in this book whoſoever ſhall be found written by true faith ſhall be carried by the angels into the court of heaven. The third is the book of the Scripture, according to the preſcript rule whereof our faith and
John 12. 48. good works ſhall be judged: *The word that I have ſpoken*, ſaith our Saviour, *ſhall judge them at the laſt day*. The fourth book conteineth in it the teſtimonies of the poore, which in the day of judgement ſhall *re-*
Luke 16. 9. *ceive us into an everlaſting habitation*. The fifth book conteins the inward teſtimonie of the conſcience:
Bernard. For the conſcience is the book in which all ſins are written: The con-

ſci-

ſcience is a great volume in which all things are written by the finger of truth. The damned cannot deny their ſinnes at the day of judgement; becauſe they ſhall be convinced by the teſtimonie of their own conſciences: They cannot flie from the accuſation of their ſinnes; becauſe the tribunal of the conſcience is within, and at home. A pure conſcience is the moſt clear glaſſe of the ſoul, in which ſhe beholds God and her ſelf. A filthie eye cannot behold the ſplendour of true light: Hereupon ſaith our Saviour, *Bleſſed are the pure in heart; for they ſhall ſee God.* As a beautifull and fair face is pleaſing to the eye of man: So a pure and clear conſcience is acceptable in the ſight of God: But the putrified conſcience begets never-dying worms. Let us therefore in the preſent have a ſenſe and feeling of the worm of conſcience, and labour to deſtroy it: But let us not foſter it, leſt it live with us for ever. All other books were invented to mend this book: What doth much ſcience profit, if there be a foul conſcience? Thou ſhalt be judged hereafter be-

Nazian.

Matt. 5. 8.

Camer.

Bernard.

fore the throne of God, not by the book of thy ſcience, but by the book of thy conſcience. If thou wilt write this book right indeed, write it according to the copie of the book of
Rev. 13. 8. life: Chriſt is *the book of life*: Let the profeſſion of thy faith be conformed to the rule of Chriſts doctrine, and let the courſe of thy life be conformed to the rule of Chriſts life. Thy conſcience ſhall be good, if there be puritie in thy heart, truth in thy tongue, and honeſtie in thy action.
Nil. biſh. Uſe thy conſcience for a lantern in all thy actions: For that will plainly ſhew unto thee what actions in thy
Cyprian. life be good, and what be evil Avoid that judgement of the conſcience in which one and the ſame ſhall be both defendant and plaintiff, witneſſe, judge, tormentour, priſon, ſcourge, executioner, and ſlaughterer. What eſcape can there be there, where it is the witneſſe that accuſeth, and where nothing can be hid
Gregor. from him that judgeth? What doth it profit thee, if all men cõmend thee, and thy conſcience accuſe thee? What ſhall it hurt thee, if all men detract

detract from thee, and thy conſcience defend thee? This judge is enough to accuſe, judge, and condemn every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. Whitherſoever thou goeſt, and whereſoever thou art, thy conſcience is alwayes with thee, and carrieth about her whatſoever thou haſt laid up in her, whether it be good or evil. She keeps for the living, and reſtoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own houſhold*: So in thine own houſe, and amongſt thine own family, thou haſt thoſe that do obſerve, accuſe, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the whip of conſcience? The fountain of mans felicitie and miſerie is in his mind: What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conſcience to enjoy all outward felicitie? As much as we regard ever-

Bernard.

Matt. 10. 26.

Lud. Viv.

lasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimonie of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine; but when he hath slept out his drunken fit, then he feels the hurt: So sinne, whiles it is in action, doth blind the mind, and like a thick cloud doth obscure the brightnes of true judgement: but at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements; The judgement of the world, the judgement of thy self, and the judgement of God: And as thou canst not escape the judgement of God, so neither canst thou escape the judgement of thy self, although sometimes thou mayest

Chrysost.

mayeſt eſcape the judgement of the world. No walls can hinder this witneſſe from ſeeing all thy actions: What excuſe can ſave thee, when thy conſcience within doth accuſe thee? The peace of conſcience is the beginning of everlaſting life. Thou mayeſt more truly and heartily rejoyce in the midſt of troubles, having a good conſcience, then thou canſt in the midſt of thy delights, having an evil conſcience. Againſt the backbiting of all that bear thee ill will thou mayeſt confidently oppoſe the defenſe and excuſe of thy conſcience. Enquire of thy ſelf concerning thy ſelf; becauſe thou knoweſt thy ſelf farre better then any other man doth. At the laſt judgement what will the falſe praiſes of others profit thee, or the backbitings of others without a cauſe hurt thee? By Gods and thine own judgement ſhalt thou either ſtand or fall: Thou ſhalt not ſtand or fall by the teſtimonie of others. The conſcience is immortall, as the ſoul is immortall: And the puniſhments of hell ſhall torment the damned as long as the accuſation of *Bernard.*

conſcience ſhall endure. No externall fire doth ſo afflict the bodie as this inward fire doth inflame the conſcience. The ſoul which is burned is eternall; and the fire of the conſcience is eternall. No outward ſcourges are ſo grievous unto the body, as theſe inward whips of conſcience are unto the ſoul. Avoid therefore the guilt of ſinne; that ſo thou mayeſt avoid the torment of conſcience. By true repentance blot thy ſinnes out of the book of thy conſcience; that they may not be read at the judgement, and that thou mayeſt not be afraid of the voice of Gods ſentence. Mortifie the worm of conſcience by the heat of devotion; that it do not bite thee, and ſo beget eternall horrour. Extinguiſh this inward fire by thy tears; that ſo thou mayeſt attein to the joyes of an heavenly cooler. Grant, O Lord, that we may *fight the good fight, keeping faith* and a good conſcience; that at length we may come ſafe and ſound into our heavenly countrey!

2. Tim. 4. 7.

Meditat. XXXIV.

Of the ſtudie of true humilitie.

What is a bubble? ſuch is man,
Whoſe life in length is but a ſpan.

CONſider, thou faithfull ſoul, the miſerable condition of man, and thou ſhalt eaſily avoid all tentations of pride. Man is vile in his ingreſſe, miſerable in his progreſſe, and lamentable in his egreſſe. He is aſſaulted by devils, provoked by tentations, allured by delights, caſt down by tribulations, entangled by accuſations, beſtripped of virtues, and enſnared in evil cuſtomes. Wherefore then *art thou proud, O earth and aſhes?* What waſt thou before thou waſt brought forth? Stinking ſeed. What in thy life? A ſack of dung. What after death? Meat for worms. If there be any thing good in thee: it is not thine but Gods: Nothing is thine but ſinne. Challenge therefore unto thy ſelf nothing that is within thee, but thy ſinnes. He is a fool & an unfaithfull ſervant that will be proud

Bernard.

Eccl. 10. 9.

Kempis.

Bernard. of his masters goods. Behold, O man, the example of Christ! All the glory of heaven serveth him: yea he himself alone is the true glory: And yet he rejected all worldly glory.

Mat. 11 29. And still he cries, *Learn of me, for I am meek and humble in heart.* He is the true lover of Christ that is the follower of Christ. He that loveth Christ loveth also humilitie. Let the servant that is proud blush and be ashamed, seeing that the Lord of

Cant. 2. 1. heaven is so humble. Our Saviour saith of himself that he is *the Lily of the valleys*; because he, the most noble amongst flowers, is born and bred, not in the mountains, that is, in proud and lofty hearts, but in the low valleys, that is, in the contrite

Austine. and humble minds of the godly. For the soul that is truly humble is a seat and delectable bed for Christ, as a godly man saith. True grace doth not lift a man up, but doth rather humble him: Therefore he is not yet partaker of grace who walketh not

Bernard. in humblenesse of heart. The fluents of Gods grace flow downwards, not upwards. As water by nature doth not

not ſeek high places: ſo the grace of God doth not flow upwards, but downwards upon the hearts that are humble. The Pſalmiſt ſaith, God *dwelleth on high*, and yet *beholdeth he the things that are* humble *in heaven and in earth.* Surely, this is a marvellous thing, that we cannot draw nigh unto God, who is the higheſt of all, unleſſe we walk in the path of humilitie. He that is vile in his own eyes is great in the eyes of God. He that diſpleaſeth himſelf pleaſeth God. Of nothing did God create the heaven and the earth: And as it was in the creation, ſo alſo is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayeſt be made partaker of regeneration and reparation, ſeem nothing in thine own eyes, that is, arrogate and attribute nothing unto thy ſelf. We are all weak and frail: And think thou no man more frail then thy ſelf. It hurts not to make thy ſelf inferiour to all, and by humility to put thy ſelf under all: But it hurts very much, to preferre thy ſelf before any one.

Pſal. 113. 5. *Bernard.* Heb. 11. 3. *Kempis.*

The

Rev. 4. 4. The *twentie foure elders*, that is, all the church triumphant, *caſt* down
10. *their crowns before the throne*, and give unto God all righteouſneſſe and glory: And what then ſhould the vile
Iſa. 6. 2. ſinner do? The holy angels *the Seraphims cover their faces* before the face of Gods majeſtie: And what then ſhould man do, who is ſo vile a creature, and ſo unthankfull to his Creatour? Chriſtthe true and onely-begotten Sonne of God in wonderfull humility deſcended from heaven, and took our weak nature upon him, and condeſcended to take upon him our fleſh, to die, and to be crucified: And what ſhould man do, who by his ſinnes is gone ſo farre aſtray from God? Behold, O faithfull ſoul, with what wonderfull humilitie Chriſt hath cured our pride! And doſt thou ſtill deſire to be proud? By the way of humilitie and his paſſion *Chriſt*
Luke 24. 26 *entred into glory*: And doſt thou think ever to come to the glory of heaven walking in the way of pride? The devil for his pride was baniſhed out of the kingdome of heaven: And doſt thou having not yet the fruition

tion of celeſtiall glory think to come thither by the way of pride? *Adam* for his pride was caſt out of paradiſe: And doſt thou think to come to the celeſtiall paradiſe by the way of pride? Let us rather wiſh to ſerve, and to waſh the feet of others with Chriſt, then to ſeek ambitiouſly with the devil for an higher place. Let us be humbled in this life, that we may be exalted in the life to come. Think not, O faithfull ſoul, what thou haſt, but what thou wanteſt. Grieve for the virtues which thou haſt not, rather then glorie for the virtues which thou haſt. Cover thy virtues; but lay open thy ſinnes: For thou haſt great cauſe to fear, that if thou ſheweſt the treaſure of thy good works by glorying in them, the devil will ſteal them away by making thee proud of them. Fire is beſt kept, if it be covered with aſhes: So the fire of charitie is never more ſecurely kept, then when it is covered with the aſhes of humilitie. Pride is the ſeed of all ſinne; Take heed therefore of being lifted up, leſt it happen that thou beeſt caſt headlong

Gen. 3. 24.

Granat.

Beda.

Bernard.

long into the abyſſe of ſinne. Pride is a pleaſing bed for the devil: Take heed therefore of being lifted up, leſt it happen that thy miſerable ſoul be made ſubject to the devils yoke. Pride is a wind that burneth and drieth up the fountain of Gods grace: Take heed therefore of being lifted up, leſt it happen that thou beeſt ſeparated from the grace of God. Cure, O Chriſt, the tumour of our pride! Let thy holy humility be our onely merit in this life, and let it be the pattern of our life! Let our faith firmly embrace thy humilitie, and let our life conſtantly follow after it!

Meditat. XXXV.

Of fleeing from covetouſneſſe.

The man that covets is but poore,
Although he riches have great ſtore.

AS thou doſt tender the ſalvation of thy ſoul, ſee that thou doſt hate the ſinne of covetouſneſſe. The covetous man is the pooreſt amongſt men; becauſe he wanteth as well

well that which he hath as that which he hath not. The covetous man is the moſt miſerable of all men; becauſe he is good to no man, and worſt to himſelf. Pride is the beginning of all ſinne; and *covetouſneſſe the root of all evil:* That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth ſweat in the getting, create fear in the poſſeſſing, and bring grief in the loſing: And, which is worſe, the labour of the covetous ſhall not onely periſh, but ſhall alſo cauſe them to periſh. Riches do either forſake thee, or thou doſt forſake them: If therefore thou putteſt thy truſt in riches, what will be thy hope at the houre of death? How wilt thou commend thy ſoul unto God, if thou doſt not commend the care of thy body unto him? God which is almighty hath a care of thee: Wherefore then doſt thou doubt whether he can ſuſtein thee or no? God who is moſt wiſe hath a care of thee: Wherefore then doſt thou doubt how he will ſuſtein thee? God who is moſt bountifull hath a care

1. Tim. 6. 10.

Savanar.

Bernard.

Lud. Viv.

care of thee: Wherefore then doſt thou doubt how he will ſuſtein thee? God who is moſt bountifull hath a care of thee: Wherefore then doſt thou doubt whether he will ſuſtein thee or no? Thou haſt the word and bond of Chriſt, who is the Lord of all that is in heaven and earth, that they which *ſeek the kingdome of God* ſhall want nothing that is neceſſarie for man. Truſt in this promiſe of Chriſt, he will not deceive thee: For he is truth it ſelf.

Mat.6.33.

Coloſſ.3.5. *Covetouſneſſe* is the greateſt *Idolatry*: becauſe it ſets the creatures in the place of God. The covetous man putteth his truſt in the creatures, whereas he ſhould put his truſt in God. Whatſoever we love more then God, we preferre before God; and whatſoever we preferre before God, we ſet up in the place of God.

Gen.25.33. *Eſau ſold his birthright for a meſſe of pottage*: So many ſell the inheritance of the kingdome of heaven, which was purchaſed by Chriſt, to get things temporall. *Judas* ſold

Matt.26.15 Chriſt *for thirty pieces of ſilver*: And covetous men ſell Chriſt for temporall

rall riches. How can he ever come to the kingdome of heaven, who is filled daily with the husks of the ſwine? How can he ever come unto God by lifting up his heart unto him, who ſtudies to ſeek reſt for his ſoul in riches? Riches are thorns, Mat. 13. 22
ſo ſaith truth it ſelf: He therefore that loveth riches doth indeed love thorns. O ye thorns, how many ſouls do ye choke! Thorns do hinder the increaſe of the ſeed: And even ſo doth the ſolicitude and care about riches hinder the ſpirituall fruit of the word. Thorns do afflict the bodie with punctures: And even ſo do riches torment the ſoul with cares.
Thou ſhalt be ſure to periſh, if thou *Auſtine.*
gathereſt onely ſuch treaſures as do periſh. They which lay up treaſures here on earth, are like unto them that lay up their fruits in low and moiſt places, not conſidering that there they will ſoon come to rottenneſſe. What fools are they *Billins.*
that place the end of their deſires in riches! How can that which is corporall ſatisfie the ſoul which is ſpirituall? when as that rather doth ſo com-

comprehend corporall things by the virtue of its ſpirituall nature, that it cannot be diſtended and filled by any quantitie. The ſoul was created for eternity: Thou doeſt wrong unto her therefore if thou placeſt the end of thy deſires in temporall and momentanie things. The ſoul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the leſſe they covet and hoard up: As *the fowls of the aire*, which *neither ſow nor reap*. It is a great ſigne that the ſoul is buſied about heavenly things, if it do undervalue and contemn earthly things. Mice and creeping things hoard up in the holes of the earth: for they are of a worſe condition, and of a baſer nature then the fowls. It is a great ſigne that the ſoul is turned away from God, and faſtned unto the creatures, if it cleave unto riches with an inordinate love. God gave a ſoul unto thee: And wilt thou not commit thy bodie to his care? God feedeth the fowls of the aire: And doſt thou which art created after his image,

Matt. 6. 25.

doubt

doubt whether he will ſuſtein thee or no? God clotheth *the lilies of the field*: And doſt thou doubt whether he will provide clothes for thee or no? Be aſhamed, that faith and reaſon ſhould not effect as much in thee as a naturall inſtinct doth effect in the fowls. *The fowls neither ſow nor reap*, but commit the care of their bodies unto God. The covetous men do not believe the words of God, before they make proviſion for their own ſuſtenance. The covetous man is a moſt unjuſt man: Wherefore? Becauſe he *brought nothing with him into this world*, and yet he is ſo troubled about theſe earthly things, as if he meant to carry much with him out of this world. The covetous man is a moſt unthankfull man: Wherefore? Becauſe he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a moſt fooliſh man: Wherefore? Becauſe he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without the

1. Tim. 6. 7

the grace of God. He that is held bound by the love of earthly things, doth not poſſeſſe them, but is poſſeſſed of them. Covetouſneſſe is neither diminiſhed by plenty nor want: By want it is not diminiſhed; becauſe his deſire of having doth ſtill increaſe, when he cannot attein what he hath long deſired: And by plenty it is not diminiſhed; becauſe the covetous man, the more he getteth, the more he deſires: And when he hath got what he covetouſly deſired, he hath ſtill a new occaſion miniſtred unto him to deſire more: Like unto fire; which, as more wood is ſtill laid on, the more it increaſeth. Covetouſneſs is a torrent at firſt ſmall, but afterwards increaſing infinitely: Set a term therefore to the deſire of riches, leſt thy covetouſneſſe at length draw thee into everlaſting deſtruction. Many devour in this life that which they muſt afterwards digeſt in hell: And many whileſt they thirſt after gain, run unto moſt certain death. Think upon theſe things, O devout ſoul, and as much as thou canſt flee from covetouſneſſe. Thou ſhalt

Gregor.

Auſtine.

Leo.

ſhalt carry to judgement none of thy riches, but thoſe which thou haſt given to the poore. Doſt thou refuſe to give thy temporall and fading riches to the poore, for whom Chriſt refuſed not to give his life? Give unto the poore, that thou mayeſt give unto thy ſelf: That which thou doſt not give unto the poore, another ſhall have. He is too too covetous to whom the Lord is not ſufficient. He doth not yet truly hope for heavenly things, who overprizeth earthly things. How would he *lay down his life for his brother*, who denieth his temporall ſubſtance to his brother that asketh? The hand of the poore is the treaſurie of heaven: That which it receiveth it layeth up in heaven, that upon earth it may not periſh. Wouldſt thou perform an acceptable office unto Chriſt? Shew thy bounty to the poore: That which *is done* unto *his members*, the head takes as *done to himſelf*. Chriſt ſaith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayeſt obtein good. Give thy earthly things

Bernard.

1. John 3. 16.

Mat. 25. 40.

Auſtine.

things liberally, that thou mayest keep them: For in keeping them too frugally thou losest them. Heare Christ admonishing, that thou beest not compelled to heare him at the judgement saying, *Go, ye cursed, into everlasting fire*, because ye *fed me not when I was hungry*. The holy seed of alms-giving, as it is *sowed sparingly* or *bountifully*, so it shall be *reaped sparingly* or *bountifully*. If thou wouldst be in the number of the sheep do good unto the sheep. Let *the goats* cause thee to fear: For they are placed at *the left hand*; not because they took any thing away, but because they gave not. *Incline our hearts*, O God, *unto thy testimonies, and not to covetousnesse*.

Matt. 25. 41, 42.

2. Cor. 9. 6.

Nazian.

Matt. 25. 33.

Psal. 119. 36.

Meditat. XXXVI.

Of the properties of true love and charitie.

The signe by which the Saints we know,
It is by love their faith to show.

TRue & sincere love is an inseparable property of the godly: No Chri-

Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith: Take away light from the sunne, and thou mayst take away charitie from faith. Charitie is the outward act of the inward life of a Christian man. *The bodie is dead without the spirit*; and *faith is dead without* charitie. He is not of Christ, that hath not the Spirit of Christ; & he hath not the Spirit of Christ that hath not the gift of charitie. Charitie *is the fruit of the Spirit*: The tree is not known to be good unlesse it bring forth good fruit. *Charitie is the bond of* Christian *perfection*: As the members of the bodie are knit together by the spirit, that is, the soul: so the true members of the mysticall bodie are united by the holy Spirit in the bond of charitie. In *Solomons* temple all was covered *with gold within* and without: So in Gods spirituall temple let all be beautified with love and charitie within and without. Let charitie move thy heart to compassion, and thy hand to contribution: Compas-

Jam. 2. 26.

Gal. 5. 22.

Col. 3. 14.

1. Kings 6. 21.

Luther.

sion

sion is not sufficient, unlesse there be also outward contribution: Neither is outward contribution sufficient, unlesse there be also inward compassion. Faith receiveth all from God, and charitie giveth it again unto our neighbour. By faith we are made partakers of the Divine nature: But

1. John 4. 8. *God is love.* Therefore where charitie sheweth not it self without, let no man believe that there is faith within. No man believeth in Christ which loveth not Christ: And no man loveth Christ, unlesse he love his neighbour. He doth not yet apprehend the benefit of Christ with true confidence of heart, whosoever doth denie unto his neighbour the office which he oweth unto him.

Rom. 14. 23. That is not truly a good work which proceedeth not from faith: Neither is it truly a good work which proceedeth not from charity.

Bernard. Charity is the seed of all virtues: It is no good fruit which springeth not forth from the root of charitie: For charity is the spirituall taste of the soul: For unto it alone is every good thing sweet, every hard thing sweet,

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all adversitie sweet, and all pain and trouble sweet; yea more, the taste of charitie maketh even death it self most sweet. *For love is strong as death*, yea stronger then death; because love brought Christ to die for us: And love doth so stirre up the true godly, that they doubt not to die for Christ. All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures God hath set before us the glasse of love. The sunne and the starres shine not to themselves but to us: The herbs purge not themselves but us: Aire, water, beasts, and all creatures serve man: Do thou also give thy self wholly to serve thy neighbour. *Tongues* profit not without *charitie*: Because without charitie *knowledge of tongues puffeth up, but charitie edifieth.* *Knowledge of mysteries* profits not without *charitie*: because the devil also hath knowledge of mysteries; but charitie is onely proper to the godly. *Faith* also which can *remove mountains* profits not without *charitie*:

Cant. 8. 6.

1. Cor. 13. 1.

1. Cor. 8. 1.

1. Cor. 13. 2.

ritie: For ſuch faith is the faith of working miracles, and not of ſalvation. Charitie is better then the gift of doing miracles: Becauſe that is the undoubted mark of true Chriſtians; but this is ſometimes granted to the wicked. It profits not to give all that one hath unto the poore, if there be not charitie: For the outward action is done in hypocriſie if there be not inward love. Rivers of bounty profit not unleſſe they ſpring from
4 the fountain of charitie. *Charitie is patient*: For no man is eaſily angry with him that he loveth truly. *Charitie is bountifull*: For he that by charitie hath beſtowed his heart, which is the chief good of the ſoul, how ſhould he denie the outward
4 goods, which are leſſe? *Charitie envieth not*: Becauſe he that is in charitie looketh upon anothers good as upon his own. *Charitie thinketh no*
5 *evil*: No man eaſily hurts him whom he loveth truly and from his heart.
4 *Charitie is not puffed up*: Becauſe by charity we are all made the members of one bodie; and one member prefers not it ſelf before another.

Cha

Charity doth not behave it ſelf undecently : For it is the property of an angrie man to bear himſelf undecently ; but charitie is the bridle of anger. *Charitie ſeeketh not* thoſe things which are *her own* : Becauſe that which one loveth, he preferreth before himſelf, and ſeeketh the profit thereof more then his own. *Charitie is not provoked* to anger : For all anger proceedeth from pride, but charity puts it ſelf under all. Charitie imagineth no miſchief : For it plainly appeareth that he is not yet in perfect charitie whoſoever worketh miſchief againſt any one. *Charity rejoyceth not in iniquitie* : For charitie maketh anothers miſerie to be her own. *Charitie beareth all things, believeth all things, hopeth all things, endureth all things* : For charitie refuſeth not to do unto others as ſhe deſires that others ſhould do unto her. *Tongues ſhall ceaſe, propheſies ſhall ceaſe*, and ſciences ſhall be deſtroyed : But *charitie ſhall not ceaſe* ; but the imperfection thereof ſhall be taken away, and the perfection thereof ſhall be complete in

the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church, a militant and a triumphant: The fire of love ſhall at length be tranſlated from the militant to the triumphant. Think upon theſe things, O devout ſoul, and ſtudy after holy love: Whatſoever thy neighbour be, yet he is one for whom Chriſt vouchſafed to die: Why then doſt thou deny to ſhew thy charitie to thy neighbour, when as Chriſt did not ſtick to lay down his life for him? If thou loveſt God truly thou muſt alſo love his image.

Bernard.

Oſiand. We are all one ſpirituall body: Let us therefore have all one ſpirituall mind: It is unfit that they ſhould be at variance upon earth, which muſt at length live together in heaven. Whileſt our minds agree in Chriſt, let our wills alſo be conjoyned. We are the ſervants of one Lord: It is not fit that we ſhould be at variance. That member of the body is dead which hath not a ſenſe of anothers grief: Neither let him judge himſelf

himself a member of Christs mysticall bodie, whosoever doth not grieve with another that suffereth. We have all one Father, that is, God, whom Christ hath taught thee daily to call our Father: And how shall he own thee to be his true sonne unlesse thou again own his sonnes to be thy brethren? Love him that is commended unto thee by God; if he be worthy, because he is worthy: and if he be not worthy, yet love him; because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemie, thou shewest thy self to be the friend of God. Do not mark what man doth against thee, but what thou hast done against God. Observe not the injuries offered thee by thine enemies: but observe the benefits conferred upon thee by God, who commandeth thee to love thine enemie. We are neighbours by the condition of our earthly nativitie, and brothers by the hope of our celestiall inheritance: Let us therefore love one another. Kindle in us, O God, the fire of love and charitie by thy Spirit!

L. Vives.

Austines.

Meditat. XXXVII.
Of the ſtudie of chaſtitie.

The ſoul that 's chaſt is Chriſt his ſpouſe,
His bed of reſt, his lodging-houſe.

HE that will be the true diſciple of Chriſt, muſt ſtudy to be chaſt and holy. Our moſt gracious God is a pure and chaſt Spirit: And thou muſt call upon him with chaſt prayers. It
Beroſus. was the ſaying of a wiſe man, That the chaſtitie of the body and the ſanctitie of the ſoul are the two keys of religion and felicitie. If the body be not kept pure and immaculate from whoredome, the ſoul cannot be ar-
1.Cor.6. 19. dent in prayer. Our *body is the temple of the holy Ghoſt*: We muſt beware therefore and be very careful that we pollute not this holy habitacle of the holy Ghoſt. Our mem-
15 bers *are the members of Chriſt*: We muſt beware that we *take* not the *members of Chriſt and make them the members of an harlot.* Let us cleave unto the Lord by faith and
17 chaſtitie; that we may be *one ſpirit* with him: Let us not cleave unto

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an harlot; that we be not made *one body* with her. The Sodomites burning with luſt were ſmitten by the Lord with blindneſſe corporall and ſpirituall: And ſuch is the puniſhment of unchaſt men even unto this day. The Sodomites luſt was puniſhed with *fire and brimſtone* falling down from heaven: So God ſhall inflame the heat of this evil concupiſcence in whoredomes with everlaſting fire. This fire is not to be extinguiſhed: But *the ſmoke of the torments aſcendeth up for ever and ever: Without*, that is, without the heavenly Jeruſalem, *are dogs*, that is, impure and luſtfull men. Chriſt hath waſhed us with his precious bloud in baptiſme: And therefore we muſt beware and be carefull that we do not defile our ſelves with filthy luſt. Even nature her ſelf hath taught men to bluſh and to be aſhamed to commit ſuch filthineſſe in the ſight of men: And yet they are not aſhamed to commit it in the ſight of God and his angels. No walls can hinder God from ſeeing; for his eyes are brighter then the ſunne: No angles or cor-

16 Gen. 19. 11.

24

Rev. 14. 11. Rev. 22. 15.

ners can exclude the presence of the holy angels: No secret turnings can keep away the testimonie of the conscience. This is a wonderfull thing. That the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: That which delighteth is momentany, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment of the fornicatour is for ever. Let the memorie of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the tears of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not: Consider with thy self that the appetite of lust is full of anxietie and folly; the act full of abomination and ignominie; and the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think not

Granat.

Beda.

Bernard.

not upon the ſhortnes of the pleaſure, but rather think upon the eternitie of the puniſhment. Love the knowlege of the Scriptnres, and then thou wilt not love the vices of the fleſh. Be alwayes doing ſomewhat, that the tempter when he cometh may find thee buſied. He deceived *David* when he was idle: He could not deceive *Joſeph*; for he was buſied in his maſters ſervice. Think every houre that death is at hand; and thou wilt eaſily deſpiſe all the pleaſure of the fleſh. Love temperance and thou ſhalt eaſily overcome evil concupiſcence. The belly ſet on fire with wine doth preſently ſome with luſt. Amidſt thy dainties thy chaſtity is in danger: If therefore thou feedeſt thy fleſh daintily and immoderately, thou nouriſheſt thine own enemie. So feed thy fleſh that it may ſerve thee: keep it ſo under that it be not proud. Think upon the terrour of the laſt judgement, and thou ſhalt eaſily extinguiſh the fire of luſt: For at the day of judgement the ſecrets of the heart ſhall be revealed; and then how much more thoſe things

Hieronym.

2. Sam. 11. 2.

Gen. 39. 8.

Hugo.

1. Cor. 4. 5.

Mat 12.36. that are done in ſecret? *Thou muſt give an account for unprofitable words:* And how much more then for filthy ſpeeches? Thou muſt give an account for filthy ſpeeches: How much more then for impure actions?

Bernard. As long as thy life hath been, ſo long ſhall thy accuſation be: As many as thy ſinnes have been, ſo many ſhall thy accuſers be. Thoſe thoughts which men make no reckoniug of ſhall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, ſeing that it muſt be revealed in the ſight of all men at the day of judgement? What doth it profit thee to eſcape the judgement-ſeat of an earthly judge, ſeeing that thou canſt not eſcape the judgement-ſeat of the ſupreme judge? This judge thou canſt not corrupt with gifts; for he is a moſt juſt judge: This judge thou canſt not move with prayers; for he is a moſt ſevere judge: This judge his province and juriſdiction thou canſt not flee from; for he is a moſt powerfull judge: Him thou canſt not deceive with vain excuſes;

cuſes; for he is a moſt wiſe judge: From his broad and proclaimed ſentence thou canſt not appeal; for he is the ſupreme judge There ſhall be truth in the inquiſition, nakedneſſe in the publication, and ſeverity in the execution. Therefore, O ſoul devout towards God, let the fear of this judge be alwayes before thine eyes; and the fire of luſt ſhall not deceive thee. Be thou the roſe of charitie, the violet of humilitie, and the lilie of chaſtitie. Learn humilitie of Chriſt thy bridegroom, and of him learn alſo chaſtitie. Great is the dignity of chaſtity which was conſecrated in the body of Chriſt: Great is the dignity of chaſtity; becauſe whiles we are in the fleſh it makes us to live as out of the fleſh. As nothing is more vile then to be overcome of the fleſh: ſo nothing is more glorious then to overcome the fleſh. Neither muſt we onely avoid outward fornication but alſo impure cogitations: Becauſe God is judge, not onely of the outward acts, but alſo of the inward thoughts. Piety is often wounded by the looks, and chaſtity is often wounded by the

Bona vent.

Bernard.

Mat. 11. 29.

Eraſmus.

the eyes: Heare what truth it self
Mat.5.28. saith: *He that looketh upon a woman to luſt after her, hath alreadie committed adulterie with her in his heart.*
Bernard. As the fight is difficult, ſo ſhall the victorie alſo be glorious. It is a difficult thing to quench the flaming fires of luſt. Luſt incites them thar are not yet come to the years of youth; it inflames thoſe that are young; and it wearieth thoſe that are old and decrepit: It deſpiſeth not cottages, neither doth it reverence palaces. But as difficult as it is here to fight, ſo laudable ſhall it be hereafter to triumph. The firſt ſparks are preſently to be quenched: and we muſt not adde fewel to the fire of evil concupi-
Gamerarius ſcences. The Apoſtle when he reckons up the vices with which we muſt ſtrive bids us not fight with
2.Cor.6.18 fornication, but flee from it: *Flee*, ſaith he, *from fornication*: For even as a ſtranger feigning ſimplicity comes to us like a beggar to deceive us: if we denie him entrance, he goes his way; if we receive him in, he becomes our gueſt and gathers ſtrength: and at length if we conſent he becomes

comes our lord and maſter: ſo the motions of evil concupiſcence aſſail us: if we foſter them not, they depart way; if thou wouldeſt not have this enemie to rule over thee, receive him not into the houſe of thy heart. Keep us, O God, in ſanctitie of life and chaſtitie of body!

Meditat. XXXVIII.

Of the flitting ſwiftneſſe of this preſent life.

The life of man 's a rolling ſtone,
Mov'd to and fro and quickly gone.

THink, O devout ſoul, upon the miſerie and brevitie of this life; that thy heart may be lifted up to the deſire of the celeſtiall inheritance. This life whiles it increaſeth, it decreaſeth; Whiles it is augmented, it is diminiſhed: Whatſoever is added to it, is alſo taken from it. It is but a point of time that we live, yea it is yet leſſe then a point: Whileſt we turn our ſelves, immortality comes upon us. We are in this life, as in a *Senec.*

ſtrange

ſtrange houſe *Abraham* had not in the land of Canaan a place to dwell in; but onely an hereditarie place for buriall: So this preſent life is like unto an inne, and to a burying-place. The beginning of this life is preſently the beginning of death. Our life is like unto him that ſaileth; for whether he ſtand, ſit, or lie down, ſtill he comes nearer & nearer unto the haven & goeth thither, whither he is carried by the motion of the ſhip: So alſo we, whether we ſleep or wake, ſie down or walk, will or nill, are carried ſtill moment after moment till we come to our end. This life is rather a death; becauſe every day we die: For every day we ſpend ſome of our life. This life is full of grief for things paſt, full of labour for things preſent, and full of fear for things to come. Our ingreſſe into this life is lamentable; becauſe the infant begins his life with tears, as it were foreſeeing the evils to come: Our progreſſe is weak; becauſe many diſeaſes afflict us, and many cares torment us: Our egreſſe is horrible; becauſe we do not depart alone, but *our works follow* us, and we

Gen. 23. 4.

Ambroſe.

Gregor.

Bernard.

Auſtine.

Rev. 14. 13

we muſt paſſe *from death* to Gods ſevere *judgement*. We are conceived in ſinne, we are brought forth in miſerie, we live in pain and we die in anguiſh. We are begotten in uncleanneſſe, we are nouriſhed in darkneſſe and brought forth in ſorrow. Before we come forth, we are a burden to our wretched mothers; and when we do come forth, we do like vipers tear a way. We are ſtrangers in our birth, and pilgrimes in our life; becauſe we are compelled to depart away by death. The firſt part of our life is ignorant of it ſelf; the middle part is overwhelmed with cares; and the laſt part is burdened with grievous old age. All the time of our life is either preſent, paſt, or to come. If it be preſent, it is flitting; if it be paſt, it is then nothing; if it be to come, it is then uncertain. We are filthines in our originall, we are bubbles in our life, and we are meat for worms at our death. From earth we come, on earth we go, to earth we muſt return. The neceſſitie of our birth is baſe, our life miſerable, and our death lamentable. Our body is an earthly

Heb. 9. 27. *Bernard.*

Auſtine.

Sol. Salam.

Sydonius.

earthly houſe in which do dwell together ſinne and death, which every day conſume it. All our life is a ſpirituall warfare. Above, devils lie in wait for our deſtruction: On the right hand and on the left, the world oppugnes us: Beneath and within, the fleſh fighteth againſt us. The life of man is a warfare: Becauſe in this
Gal 5.17. life there is a continuall *fight between the fleſh and the ſpirit*. What true joy then can a man have in this life, when there is in it no certain felicitie? What thing preſent can delight us, when other things do paſſe away, but that which hangeth over our heads doth never paſſe away? And again what can delight us, when that which we love is quite ended, and grief that ſhall never have end doth approch ſtill nearer unto us?
Martial. This is all we gain by long life: To do more evil, to ſee more evil, and to ſuffer more evil. This is all that long life doth for us: It makes our accuſation the greater at the laſt judgement, What is man? The ſlave of death, and as a paſſenger on the way: He is lighter then a bubble,

ſhorter

ſhorter then a moment, more vain then an image, more empty then a ſound, more brittle then glaſſe, more changeable then the wind, more flitting then a ſhadow, and more deceitfull then a dream. What is this life? The expectation of death, the ſtage of mockeries, the ſea of miſeries, an hemine or phial of bloud which every light fall breaketh, and every fit of an ague corrupteth. The courſe of our life is a labyrinth; we enter into it when we come out of the wombe, and we go out of it by the paſſage of death. *Bapt. Mant.*

We are nought but earth, and earth is but a fume:
A fume is nought, as nought do we conſume.

This life is frail as glaſſe, is ſliding as a river, is miſerable as a warfare: And yet it ſeems to many much to be deſired. This life ſeems outwardly as a gilded nut: But if thou openeſt it with the knife of truth, thou ſhalt ſee that within there is nothing but worms and rottenneſſe. There are apples growing about Sodom, which are pleaſing for outward beautie, but being touched they fall to duſt The felicitie of this life doth *Gregory.*

out-

outwardly delight; but if thou preſſeſt it with a more weightie conſideration, it will appear to be like unto ſmoke and duſt. Therefore, O beloved ſoul, do not ſuffer thy cogitations to ſet up their reſt in this life: But let thy mind alwayes pant and breathe after the joyes to come. Compare the ſhort moment of time granted unto us in this life, with eternitie which never ſhall have end: and it will appear what a fooliſh thing it is to cleave unto this life that flitteth away, and to neglect that which is everlaſting. This life of ours poſteth away: And yet in it do we either get or loſe everlaſting life. This life is moſt miſerable: And yet in it do we either get or loſe everlaſting life. This life is ſubject to many calamities: And yet in it do we either get or loſe everlaſting joy. If therefore thou hopeſt for life everlaſting, in this flitting life deſire it with all thy heart. Uſe the world; but let not thy heart cleave to the world: Negotiate in this world; but fix not thy mind upon this preſent life: The outward uſe of worldly things hurteth

eth not, unleſſe thy inward affection cleave unto them. Heaven is thy countrey; the world is but the place of thy ſojourning: Be not ſo much delighted with the momentanie enterteinment of this world, as to have thy mind withdrawn from the deſire after thy heavenly countrey. This life is our ſea; but eternitie is our haven: Be not therefore ſo much delighted with the momentanie tranquillity of this ſea, as that thou canſt not attein to the haven of everlaſting tranquillity. This life is fliding, and doth not keep faith with her lovers, but doth often flee from them when they never think of it: Why therefore wilt thou truſt it? It is very dangerous for thee to promiſe unto thy ſelf ſecurity for one houre: For oftentimes in that one poſting houre this life is ended. The ſafeſt way then is, to expect our departure out of this preſent life every houre, and to prepare our ſelves for it by ſerious repentance. *In the gourd* wherewith *Jonas* was delighted God prepared *a worm* that it might wither: So in theſe worldly things, whereunto ma- Jon. 4. 7.

ny

ny cleave so fast, as if they were glewed to them, there is no certaintie; but the worms of corruption do breed in them. The world is now so worn away with a long consumption, that it hath even lost the face by which it was wont to seduce: And therefore they that delight to perish with the world now perishing are as much to be blamed and condemned, as they are to be praised and commended, that flourished with the world then flourishing. Withdraw, O Christ, our hearts from the love of this world, and stirre up in us a desire after the kingdome of heaven!

Austine.

Meditat. XXXIX.
Of the worlds vanitie

Love not the world: The world is vain:
But love those things that ay remain.

1. John 2. 15. 1. Cor. 7. 31. 2. Pet. 3. 10. SEt not thy *love*, O devout soul, upon those *things which are in the world*: The *world* shall *passe away*, and *all the things therein shall be consumed with fire*: Where shall thy love be then? Love that good which

which is everlasting, that so thou mayest live for ever. Every *creature is subject to vanitie*: Whosoever therefore cleaveth with his love unto the creatures shall also become vain himself. Love that good which is true and stable; that thy heart may be quieted and established. Why doth worldly honour delight thee? He that seeketh the honour of men cannot be honoured by God. He that seeketh the honour of the world must be conformed unto the world: and *he that pleaseth the world cannot please God*. All things are unstable and must perish, whatsoever are given by those that are unstable and do perish: How then can the honour of the world be stable? He that was yesterday extolled to the skies by the praises of men, is brought down again to morrow with disgrace. Desire therefore to please God; that thou mayest be honoured of God: For that is the true and stable honour. What is a man the better for being reputed great by man? If a man be great in the sight of God

Rom. 8. 20.

John 5. 44.

Gal. 1. 10.

Kempis.

God, then is he great indeed, not o-
John 6. 15. therwiſe. Chriſt being ſought for to take a kingdome, fled from it; but be-
John 18. 5. ing ſought for to be reproched, and to be ignominiouſly crucified, he of-
Bernard. fered himſelf: Delight therefore rather in the diſgrace then the glorie of the world; that ſo thou mayeſt be conformed unto Chriſt. He that doth not deſpiſe the world for Chriſt, how would he lay down his life for him? There is no way to true glory but by contemning the glory of the
Luke 24. 26. world: for ſo Chriſt *entred into his glorie*, by the ignominie of the croſſe. Be content therefore to be deſpiſed, to be vilified, and to be rejected in this world; that thou mayeſt be ho-
Bernard. noured in the world to come. Chriſt taught us by his life how we ſhould eſteem of the world. All the glory of the heavens ſerveth him, yea he alone is even glory it ſelf: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily conſolations; the more deeply and inwardly muſt he become ſorrowfull, that he is ſo farre from being conformable

unto

unto Christ. Vain is the praise of man, if an evil conscience accuseth within: What doth it profit a man sick of a fever, if he be laid in a bedsted of ivorie, when as notwithstanding he is tormented with raging heat within? It is the testimonie of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto whom the Lord is not sufficient. This life is the way to our eternall countrey: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the riches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure which thou canst carry with thee to the generall judgement: But all these outward goods are taken from

Kempis.

Bernard.

L. Vives.

Kempis.

Bernard. from us in death. The goods gathered together do perish; but first he that gathered them doth perish, unlesse he be rich in the Lord. Poore

Job 1. 21. *thou camest into the world, and* poore *must thou go out.* And why should the middle differ from the

Dionys. beginning and the end? Riches are appointed for our use: And how few will be sufficient! A little gift of grace and virtues is better then all earthly riches. Wherefore? Because virtue pleaseth God, but riches do

Bernard. not please him without virtue. The povertie of Christ must be more acceptable unto us then the riches of the whole world. Povertie was sanctified through Christ. He was poore in his nativitie, poore in his life, and poorest of all at his death. Why dost thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother, who doth not bestow his riches upon him? Riches

bring

bring forth labour in the getting, fear in the poſſeſſing, and grief in the looſing: And, which is moſt to be lamented, the labour of the covetous doth not onely periſh, but it cauſeth them alſo to periſh, as *Bernard* teacheth. Thy love is thy God: *Where thy treaſure is, there will thy heart be alſo*: He that loveth theſe bodily, worldly, and periſhing riches, cannot love the ſpirituall, heavenly, and eternal riches. Wherefore? Becauſe thoſe preſſe down the heart of man, and draw it downwards; but theſe lift it upwards. The love of earthly things is as the birdlime of ſpirituall puniſhments, as one of the true lovers of Chriſt ſaid. *Lots wife* which was *turned into a pillar of ſalt* doth yet preach unto us, Not to look back to thoſe things which are in the world; but to go ſtraight on to our heavenly countrey. The Apoſtles *left all and followed Chriſt*. Wherefore? Becauſe the knowledge of the true riches taketh away the deſire after falſe riches. If we have taſted the Spirit, the fleſh pleaſeth not our taſt. If Chriſt be ſweet to a mans taſt, then the

Mat. 6. 21

Auſtine.

Gen. 19. 26.

Matt. 4. 22

Gregory.

world is bitter unto it. But why doſt thou ſo much ſeek after pleaſures? Let the remembrance of him that was crucified crucifie in thee all deſire of pleaſure. Let the remembrance of hell-fire quench in thee all the fire of luſt. Compare the ſhort moment of pleaſure with eternall puniſhments. Pleaſures are brutiſh, and they make us like brutes. The ſweetneſſe of the kingdome of heaven pleaſeth not his taſt that is daily full with the husks of the ſwine. Let us mortifie all ſenſuall pleaſures, and let us with *Abraham* offer to God as a ſpirituall ſacrifice this our beloved ſonne, that is, the concupiſcences of our ſoul, by renouncing voluntarily all pleaſure, and by embracing the bitterneſſe of the croſſe. It is not a plain way ſtrewed with roſes, but a ſharp way and ſet with thorns, that leadeth unto the kingdome of heaven. The outward man increaſeth by pleaſures; but the inward man by the croſſe and by tribulations. As much as the outward man is augmented, ſo much is the inward man diminiſhed. Pleaſures ſerve the bodie; but the true

Bernard.

Granat.

Gen 22. 3.

godly

godly have leaſt care of their body, and the greateſt care of their ſoul. Pleaſures do captivate our hearts that they cannot be free in the love of God. Not pleaſures, but the contempt of pleaſures at death ſhalt thou carry away with thee and bring to judgement: Let the fear of God then wound thy fleſh that the love of the fleſh deceive thee not. Keep alwayes in thy mind the memory of Gods judgement that the perverſe judgement of thy ſenſuall appetite lead thee not into bondage. Look not upon the flattering face of the ſerpent, but look back upon his ſtinging tail. Overcome thou by the grace of Chriſt; that at length thou mayſt as conquerour be crowned by Chriſt. *Bernard.*

Meditat.

Medit. XL.

Of the profit of tentations.

The palm-tree grows the more prest down,
And crosses prove the Churches crown.

IT is profitable for the faithfull soul to be tried and confirmed by tentations in this world: Our Savi-
Matt. 4. 1. our himself would wrestle with the devil in the wilderness, that for us and for our salvation he might overcome him, and be the first champion in our quarrel. He descended first into hell, and afterwards ascended up into heaven: So the faithfull soul doth first descend into the hell of tentations; that so it may ascend
Josh. 23. into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the
Dionys. world, and the devil. Tentation proveth, purgeth, and enlighteneth us. Tentation proveth us: For faith shaken by adversitie is con-

confirmed more ſtrongly in the rock of ſalvation, it enlargeth it ſelf more into the boughs of good works, and riſeth up higher unto the hope of deliverance. When *Abraham*, being commanded to ſacrifice his ſonne, ſhewed himſelf ready to obey Gods commaad, after the tentation the angel of the Lord appeared unto him, ſaying, *Now know I that thou feariſt God, ſeeing that for my ſake thou haſt not ſpared thine onely ſonne.* Even ſo in tentations if thou ſhalt offer unto God the beloved ſonne of thy ſoul, that is, thine own will, thou ſhalt be reputed one that truly feareth God, and thou ſhalt in thine heart heare God ſpeaking unto thee. Fire proves gold, and tentation proves faith. The ſouldiers valour is ſeen in the fight: And the ſtrength of our faith appeareth in tentations. When the whirling winds and the ſtormie waves beat upon the ſhip of Chriſt, then it appeareth of how little faith ſome of the diſciples are. The Iſraelites whom God commanded to be led forth to overcome the Midianites,

Gen. 22. 10.

12.

Matt. 8. 24. 25.

Judg. 7. 4.

were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen unto the faithfull soul, let her think with her self that they
Bernard. are for triall and not for deniall. Tentation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter Aloes. Tribulation sends us to search our conscience, and recalls to our memorie the sinnes of our life past: And further, as Physick preserveth the bodie from contagious diseases, so also doth tribulation preserve the soul from sinnes. Man is alwayes prone to sinne: But more in time of prosperitie
Matt. 13. 22. then in adversitie. *Riches* are thorns to many men: Therefore God plucks out the thorns that they may not choak their souls. Varietie of worldly businesse hindereth many from the service of God: Therefore God sendeth diseases upon them; that they

they may come to themſelves, and begin to die to the world, and to live to God.

Some men have tumbled down the hill
of great proſperitie:
And have enjoyed trueſt reſt
in their adverſitie.

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the fewel of pride. Laſt of all, Tentation enlighteneth. We come not to know the frailtie and vanitie of all worldly comfort but by tentations. *Stephen* when he was ſtoned ſaw the glorie of Chriſt: So Chriſt manifeſts himſelf unto the contrite ſoul in calamities. There is no true and ſolid joy but where God dwelleth; and Gods dwelling is in the *contrite and humbled ſpirit*. Affliction it is and tentation which humbleth the ſpirit and maketh it contrite: Therefore true and ſolid joy is in the ſoul of the afflicted. Tentation is the way to come to the knowledge of God: Therefore the Lord ſaith, *I will be with him in trouble, I will deliver him*, and make

Acts. 7. 56.

Iſa 57. 15

Pſal. 61. 16.

16 him see *my salvation.* Blind *Tobie* saw nothing either above him, beneath him, or before him, and therefore he saw not himself: But being enlightned of God by the angel Raphael, he saw all things, which before he could not see, using no other
Tob. 6. 8. medicine but *the gall* of a fish: To shew, that our eyes are to be anointed with the gall of bitternesse; that so we may be enlightned, and come to the true knowledge of our selves and worldly things. Why saith the
1. Cor. 13. 12. Apostle, that we *know but in a glasse?* Because in tentations we come to know that God maketh the elect joyfull under the shew of sorrow, and quickeneth them under the shew of death, and healeth them under the shew of sickneſse, and enricheth them under the shew of povertie.
Bernard. Therefore must the crosse and tentation be welcome unto him, whosoever is not unthankfull to Christ who was crucified and tempted for us. O good Jesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Jesus! Thou which dost often cast us off from thee

thee by ſparing us, make us to return unto thee by ſtriking us! Afflict and preſſe the outward man; that the inward man may grow and increaſe! O good Jeſus! Fight within me againſt me: Be thou the moderatour of the fight, and the crown of my victorie! Whatſoever adverſitie I feel in this life let it tend to the ſtrengthening and increaſing of my faith! O good Jeſus! Help my weak faith! For ſo thou haſt promiſed by thy holy prophet: *As a mother comforteth her children ſo will I comfort you:* As a mother cheriſheth and nouriſheth her ſucking infant with much care: So do thou, O Good Jeſus, erect and confirm my languiſhing faith! Grant that thy inward comforts may prevail more with me then the contradictions of all men and the devil himſelf, yea and the cogitations of mine own heart! O thou good Samaritane, poure the ſharp wine into the wounds made by my ſinnes, but poure in alſo the oyl of divine comfort! Multiply my croſſes, but give me alſo ſtrength to endure them!

Greg. Nyſſ.

Iſa. 66. 13. *Weller.*

Luke 10. 34.

Meditat. XLI.

Here are foundations of Christian patience.

Take up thy crosse, do but endure,
To overcome thou shalt be sure.

BE quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee: Consider the passion of Christ thy bridegroom. He suffered for all, of all, and in all. He suffered for all, yea even for them, which despise his precious
Heb. 10. 29. passion, and wickedly trample his bloud under their feet. He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly
Mat. 26. 56. Father, he is *forsaken of his disciples*, he is rejected of the Jews his own peculiar people: for they preferred
Mat. 27. 21. *Barabbas* the thief before him: He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He
Mat. 26. 38. suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of Gods

Gods anger, cries out that he was *forsaken of God:* All the members of his body are in a bloudy sweat: His *head is crowned with thorns*: His tongue tasts a *cup of gall and vineger*, his *hands* and *feet* are boared with nails, his *side* is wounded, his whole body is scourged, and he is stretched forth on the crosse: He suffered hunger, thirst, cold, contempt, povertie, reproches, wounds, death, and the crosse: And then how unjust a thing were it for the servant to rejoyce, when the Lord suffereth! How unjust were it that we should rejoyce in our sinnes, when our Saviour is so grievously punished for them! How unjust were it that the other members should not condole, when the head is afflicted! But rather it is necessary that we *enter through many tribulations into the kingdome of heaven*, as it was necessary that our Saviour should by his *passion enter into* celestiall *glorie*. Consider also the bountifull reward: *The sufferings of this present life are not worthy of the glorie which shall be revealed unto us.* How great soever our suffering is; it

Mat. 27. 46. 29. 34. Psal. 22. 16. John. 19. 34. Acts 14. 22. Luke 24. 26. Rom. 8. 18.

it is but temporall, yea ſometimes but for a day: But the glorie is everlaſting. God doth exactly obſerve all our adverſities, and will at length *bring them to judgement*: How diſgracefull a thing then will it be at the generall aſſembly of the whole world, to appear without the jewels and bracelets of the croſſe, and paſſions! *He ſhall wipe away all teares from the eyes* of thoſe that are his: O happy teares, which ſhall be wiped away by the hand of ſuch a great Lord! O happy croſſe, that ſhall find a crown in heaven! *David* was not ten whole years in his exile, but he was fourtie in his kingdome: Here we have the ſhortneſſe of our ſuffering prefigured and the eternitie of the glorie which is to follow. It is but a moment of time wherein the Saints are exerciſed by the croſſe: But the mercies by which they are comforted are for ever. And thus after adverſity in the morning follows proſperitie in the evening. Conſider alſo the tribulation of all the Saints. Behold *Job* mourning on the dunghill, *John* hungry in the wilderneſſe, *Peter* ſtretched

Eccles 12. 14.

Iſa 25.8. Rev.7.17.

Dionyſ.

2. Sam. 5.5.

Job 2.8. Mat.3.4.

out

out upon the croſſe, *James* beheaded of *Herod* with the ſword! Behold *Mary* the bleſſed *mother of our Saviour ſtanding under the croſſe!* John 19.25
She was the type of the Church the ſpirituall mother of our Lord. *Bleſſed are ye*, ſaith Chriſt, *when men ſhall perſecute you for my names ſake:* Mat. 5.11. 12.
For ſo have they done to the Prophets. O glorious perſecution which makes us conformable unto the Prophets and Apoſtles, and all the Saints, and even unto Chriſt himſelf! Let us therefore ſuffer with thoſe that ſuffer, let us be crucified with thoſe that are crucified, that we may be glorified with thoſe that are glorified. If we be true ſonnes indeeed, let us not refuſe the condition of the reſt of our brethren. If we truly deſire the inheritance of God, let us accept it wholly: For the ſonnes of God are not onely heirs of joy and glory in the world to come, but alſo of heavineſſe and ſufferings in this preſent world. *For God ſcourgeth every ſonne whom he receiveth*: He puniſheth their ſinnes here, that he may ſpare them at the judgement to come: *Macar.* Heb. 12.6

come: He multiplies tribulations here, that he may multiply their reward hereafter: And ſo not onely the perſecution, but the reward alſo is increaſed. Conſider the happy condition of the croſſe. It plucks the love of the world out of us by the roots, but it ſows in our hearts the ſeed of the love of God. The croſſe begets in us an hate of worldly things, and lifts up our mind unto heavenly things. When the fleſh is mortified, the ſpirit is quickened; and when the world waxeth bitter, Chriſt becometh ſweet unto us. Great is the myſterie of the croſſe, for by it God calls us to contrition, to true fear, and to the exerciſe of our patience. Let us open to him when he knocketh, and we ſhall heare what the Lord will ſay within us. The ſight of the croſſe is contemptible in the ſight of the world, and in the carnall eyes of the outward man: But it is glorious in the ſight of God, and in the ſpirituall eyes of the inward man. What was reputed by the Jews more baſe and vile then the paſſion of Chriſt? And what was more

Bernard.

more glorious and precious in the ſight of God? For it was the price paid *for the ſinnes of the whole world:* Even ſo the juſt man is afflicted; *the juſt man dies and no man conſidereth it:* But precious is the croſſe, and *precious is the death of the ſaints in the ſight of the Lord.* The church which is the ſpouſe of Chriſt, is *black* without, by reaſon of calamities and perſecutions: But ſhe is beautifull within, by reaſon of divine conſolation. The Church and every faithfull ſoul is as *a garden encloſed*, and none knows the beauty thereof but he that is in it. We ſhall never fully and perfectly feel the conſolation of the ſpirit, unleſſe our fleſh be afflicted without. If the love of the world dwelleth in us, the love of God cannot enter in. A full veſſel cannot be filled with new liquour, unleſſe the firſt be emptied. Let us therefore poure out the love of the world, that we may be filled with the love of God. Therefore God by the croſſe doth extinguiſh in us the love of the world, that there may be

1. John 2. 2

Iſa. 57. 1.

Pſal. 116. 15

Cant. 1. 5. 4. 12.

room

room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of virtue. When
Can. 4. 16. the *North-wind blows* upon the *garden*, that is, when persecutions assault the church, then the *spices thereof* are scattered abroad, and the virtues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of my soul is
5 10. *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ; white for her virtues, and ruddy for her sufferings. And thus the grace of God can produce oyl and hony out of the most hard rock of afflictions: And so out of the bitter root of calamities God knows how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen.

Medit at.

Meditat. XLII.

How we must overcome tentations by perseverance.

Let not tentations cast thee down:
For perseverance shall thee crown.

HOly Lord Jesus, the most loving bridegroom of my soul! when will the time come that thou wilt lead me to the solemnitie of thy *mariage? I am a pilgrime and a banished man from thee*: But yet I most firmly believe and nothing doubt, but that I shall be shortly set at libertie out of the prison of my bodie, and appear before thy face. *Fear and trembling are come upon me*; because I carry my *treasure in vessels of clay*: My mind is prone to errour, and my will is prone to sinne; and therefore my *spirit* within me is not alwayes ready, *but the flesh is* alwayes *weak*. Sinne leadeth me captive, and the *law of my members is repugnant to the law of my mind*. *Fear and trembling are come upon me*; because Satan lieth in wait for my trea-

Rev. 19. 7. Psal. 39. 12. Psal. 55. 5. 2. Cor. 4. 7. Matt. 26. 41. Rom. 7. 23. Psal. 55. 5.

treaſure: His ſubtiltie is great, his deſire to hurt is moſt earneſt, and his power is exceeding great. He deceived *Adam* in paradiſe, and *Judas* in our Saviours ſchool; And how then ſhall I be ſafe from his treacheries? *Fear and trembling are come upon me*, becauſe I am ſtill in *the world*, which *is altogether ſet upon wickedneſſe*: The delights of the world entice me, adverſities in the way of the Lord affright me, ſometimes the enticements of the world are pleaſing unto me, and all the world is full of ſnares: Miſerable man that I am! how ſhall I be able to eſcape them? Joyes do aſſault me, and ſorrows do aſſault me: Miſerable man! how ſhall I be able to ſtand? *Fear and trembling are come upon me*, becauſe *it is God that worketh in me both to will and to perfect*. I am afraid leſt I ſhould force God, by my negligence and want of care, to take from me that good will which he hath given me. I make not a right uſe of remiſſion of ſinnes, and I refuſe the firſt grace which was given freely: And therefore I have cauſe

Gen. 3. John 13. 27.

Pſal. 55. 5. 1. John 5. 19.

Pſal. 55. 5. Phil. 2. 13.

cauſe to fear, leſt God in his ſecret and juſt judgement juſtly take from me that which I have unjuſtly abuſed. I am afraid leſt I be forſaken of him, whom after my firſt converſion I have ſo often forſaken. How grievouſly am I vexed when I conſider, that the heavie and ſevere judgement of God ſhall follow after his benefits, if I make not a right uſe of them! But the infinite mercie of God raiſeth me up; becauſe as he hath given me to will, he will alſo give unto me to perfect; for he is God and is not changed: *His mercy* alſo *is* confirmed *towards me*, and ſhall not be changed: *The foundation of God is ſure*: Sure indeed, becauſe it is in God, *in whom there is no change*: Sure indeed, becauſe it is confirmed by *the blood of Chriſt, which alwayes ſpeaketh loud* before the throne of God: Sure indeed, becauſe it is ſigned with the ſure ſeals of the Sacraments. If I ſhould ſeek never ſo little ſalvation in my ſelf, I muſt needs doubt of my ſalvation: But as all my righteouſneſſe is in Chriſt, ſo in him alſo is all the hope of my ſalvation.

Pſal. 117. 2. 2. Tim. 2. 16. Jam. 1. 17. Heb. 12. 24.

If

If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear lest my will should change, and so I should loose Christ: But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated
Luke 1. 79. me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto
Rom. 11. 26. my former darkness. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ; because as he hath revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodness that I may believe his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have

have obteined ſalvation. *By the power of the Lord* I ſhall be able to be preſerved unto *ſalvation*: The power of the Lord doth lift me up and comfort me, but mine own infirmitie doth caſt me down and make me ſorrowfull. But *the power of the Lord ſhall be perfected in my weakneſſe*: He ſhall ſtrengthen me, from whom cometh all the ſtrength of my faith: The grace of God doth lift me up, but mine unworthineſſe doth caſt me down: But if there were any worthineſſe in me, then it were no grace but a reward, *If of works, then certainly not of grace*: For grace is not any way grace unleſſe it be every way gratis. Therefore have I no reſpect unto my works: That which is amiſſe, he will amend; that which is wanting, he will make up; that which he will not impute againſt me, ſhall be as if it were not. Therefore is my *ſalvation* onely *from God*, and therefore ſure.

1. Pet. 1. 5.

2. Cor. 12. 9.

Rom. 11. 6 *Auſtine.*

Bernard.

Hoſ. 1. 39.

Meditat. XLIII.

That we muſt think daily upon our death.

Think every day to be thy laſt,
And when night comes thy life is paſt.

O Faithfull ſoul, look for death every houre: Becauſe it waits for thee every houre. In the morning when thou riſeſt, O man, think that it is thy laſt day: And in the evening when thou goeſt to bed, think that it is thy laſt night upon earth. Whatſoever thou doeſt, whatſoever thou goeſt about, look about thee, and conſider with thy ſelf firſt, whether thou wouldeſt do ſuch things or no if thou ſhouldeſt die that houre, and ſo go to Gods judgement: What! Doſt thou think that death doth not approch, becauſe thou thinkeſt not of it? or doſt thou think that it draweth nearer, becauſe thou thinkeſt upon it? whether thou thinkeſt upon it or no, whether thou ſpeakeſt of it or no, it hangs alwayes over thy head. Life was lent unto thee, not

not given as a free-hold. Upon this condition thou didſt enter in, that thou ſhouldeſt go out: *Naked thou* Job 1. 21. *cameſt, and naked thou muſt go.* This life is a pilgrimage: when thou haſt travelled a good while, then thou muſt return home again. Thou art but a farmer and tenant in this world, and not a perpetuall lord: Every houre think with thy ſelf whither thou haſteneſt every moment. In this we are deceived, in that we think we die then when we breathe out our laſt: Every day, every houre, every moment we die: Whatſoever is added unto our life is taken from it, and as it increaſeth it alſo decreaſeth: We fall not into death ſuddenly, but walk into it ſtep after ſtep. This life of ours is a way, and every day we muſt ridde ſome of it: Life and death ſeem to be moſt diſtant, but they are as near as near can be: for one paſſeth away, and the other cometh on. As it is with thoſe that travel by ſea, they oftentimes come to the haven, and yet they neither feel, nor ſo much as think whither they are carried: So likewiſe it is with

with us: whatsoever we do, whether we eat, drink, or sleep, we draw nearer alwayes to our death. Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No man entertains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self; that so in death thou mayst live unto God. Before thou diest, let thy sinner die in thee: In thy life time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life time let the *outward man* daily *decay*, that at thy death *the inward man* may be *renewed* in thee. Death translateth thee from time to eternitie: for *as the tree falls, so it lies*: How carefully then ought we to think upon the houre of death! Time passeth away, but the infinite space of eternitie remains behind: In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death: In that one moment is eter-

2. Cor. 4. 16.

Eccles 11. 3.

eternall felicitie either enjoyed or loſt. Wherefore, O faithfull ſoul, how ſolicitous and carefull oughteſt thou to be in preparing thy ſelf for that houre! Thou wilt eaſily contemn all worldly things, if thou conſidereſt with thy ſelf that thou muſt die: Conſider that thine eyes ſhall be darkened in death, and thou wilt eaſily *turn away thine eyes from beholding vanitie*: Conſider that thy eares ſhall wax deaf at thy death, and it ſhall be eaſie for thee to ſtop thy eares againſt impious and filthy ſpeeches. Conſider that thy tongue ſhall be tied at thy death, and thou wilt have more regard unto thy words: Set before thine eyes the cold ſweat and anxietie of thoſe that are ready to die, and thou wilt eaſily contemn all worldly delights: Look upon the nakedneſſe of them that depart out of this world, and povertie in this life will not ſeem grievous unto thee: Conſider the trembling of the whole bodie at the point of death, and thou wilt eaſily contemn the ſplendour of the world: Conſider the mourning of the ſoul Pſal. 119. 37.

being compelled to go out of the houſe of the bodie ; and thou wilt eaſily beware of the guilt of all ſinne: Conſider the corruption that followeth after death ; and thou wilt eaſily bring down thy proud fleſh : Conſider how naked thou art left at thy death, being forſaken of all the creatures ; and thou wilt eaſily turn away thy love from them, and turn it towards the Creatour : Conſider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death ; and thou wilt eaſily contemn all the riches of the world : He that in this life dieth daily through his ſinnes, doth paſſe from death temporall unto the puniſhments of death eternall. No man is tranſlated unto everlaſtiug life, but he that begins here to live in Chriſt. That in death therefore thou mayeſt live be ingrafted into Chriſt by faith : Let death be alwayes in thy thoughts ; becauſe it is to be expected alwayes. We carry death alwayes about us ; becauſe we alwayes carry ſinne about us, *and the wages of ſinne is death.* But if thou wouldeſt eſcape

Brent.

Rom. 6. 23.

eſcape the bitterneſſe of death, keep the word of Chriſt. Faith doth conjoyn and unite us unto Chriſt: Therefore they which are in Chriſt, die not: For Chriſt is their life. *He that is joyned unto God by faith is one ſpirit with him*: And therefore the faithfull man dieth not for ever; becauſe God is his life. The people of Iſrael paſſed through the Red ſea unto the promiſed land; but *Pharaoh* and his hoſt were drowned: So the death of the godly is unto them the beginning of true life, and the gate of paradiſe; but the death of the wicked is not the end of their evils, but it coupleth together thoſe evils which are paſt and thoſe that follow after: They paſſe from the firſt unto the *ſecond death*. So near is the union between Chriſt and the faithfull, that *death* it ſelf cannot diſſolve it. In the thickeſt cloud of death the torch of Gods grace ſhineth before them: In their dangerous journey Chriſt provideth for his beloved the angels to be their protectours. The *bodies* of the Saints *are the temples of the holy Ghoſt*: The holy

1. Cor. 6. 17.

Exod. 14. 18.

Rev. 20. 14.

Rom. 8. 38.

1. Cor. 6. 19.

Ghoſt will not ſuffer his own temples altogether to be deſtroyed by death. The *word of God* is the *incorruptible ſeed*: It is not deſtroyed by death; but it is hid in the hearts of the godly, and ſhall quicken them in their due time.

1. Pet. 1. 23.

Meditat. XLIIII.

Conſolations at the death of friends.

Grieve not when friends and kinsfolks die: They gain by death eternitie.

THink, O devout ſoul, upon Chriſt thy Saviour, and thou ſhalt not be afraid for the terrours of death. If the violence of death doth make thee ſorrowfull, let the power of Chriſt make thee joyfull. The Iſraelites could not *drink the waters of Marah* by reaſon of their *bitterneſſe*; *but God ſhewed unto Moſes a tree*, which being *caſt into the waters made them ſweet*. If thou art affrighted by reaſon of the bitterneſſe of death, God ſheweth unto thee a tree which turneth

Exod. 15. 23. 25.

it

it into sweetnesse; that is, *a branch that did spring from the root of Jesse*: This branch is Christ, and whosoever *keepeth his word shall never see death*. This life is burdensome: And therefore it is good to be eased of it. The miserie of a Christian dieth: But the Christian man dieth not. That which we call death is but going a journey; it is not an end of life, but a begining of a better life. We do not lose our friends at their death, but send them before us; our friends do not die, but life enjoy; they go before us, they do not go from us for ever. It is not death but a departure: When the godly depart out of this life, they enter again into life: The death of the godly is gain unto them. Do our friends die? Make this interpretation of it: That they cease to sinne, they cease to be tossed, and they cease to be miserable. Do they die in the faith? Interpret that thus: That they depart out of the shadow of life, that they may passe unto true life; from darknesse, to light; and from men to God. Our life is a navigation, and death is the haven of securitie and

Isa. 11. 1.

John 8. 51. *Ambrose.*

Ter. of patience.

Cyprian.

Austine.

ſafetie: Therefore we muſt not grieve that our friends are dead; but rather rejoyce in their behalf, that out of the turbulent ſea they are come ſafe to the haven. This life is the ſouls impriſonment, but death ſets her at libertie: Therefore old *Simeon* being about to die, crieth out, *Lord now letteſt thou thy ſervant depart in peace.* He deſires to be ſet at libertie, being ſhut up in the priſon of the bodie: We muſt rejoyce therefore in the behalf of our friends, that they are as it were delivered out of priſon, and received into true libertie. In like manner the Apoſtle *deſires to be diſſolved*, as being bound to his body of earth in a kind of miſerable ſervitude. What? ſhall we be ſorrowfull that our friends are delivered out of their bonds and ſet at libertie? What? ſhall we for their ſakes put on black mourning clothes; when as they have put on white robes? For it is written, that unto the elect are given *white robes*, in token of innocencie; and palms in their hands, in token of victory. Shall we macerate our ſelves with tears and ſighs for their ſakes, when

Luke 2. 29.

Phil. 1, 23.

Cyprian.

Rev. 7. 29.

when as *God* hath *wiped all tears from their eyes*? Shall we mourn and trouble our ſelves with grief, when as they are in the place where there is neither *mourning*, *nor grief*, *nor any cry heard*, but *they reſt from their labours*? Shall we for their departure kill our ſelves with immoderate grief, when as they do enjoy the fellowſhip of the angels, and true ſolid joy? Shall we for their ſakes weep and wail, when as they *ſing a new ſong of the Lambe*, *having harps and golden phials*? Shall we grieve that they are departed from the earth, when they themſelves rejoyce that they are departed? What profit it is for to depart out of this world, Chriſt ſhewed, who when his diſciples were ſad, becauſe that he ſaid he ſhould depart, anſwered, *If ye loved me*, *ye would rejoyce rather*. If as thou wert ſailing, a ſtormie tempeſt ſhould ariſe, and the winds lift up the waves, and threaten ſhipwrack, wouldeſt not thou haſt to the haven? Behold the world ſtaggereth, and reeleth, and threatneth her ruine not onely for her old

Rev. 7. 1. Rev. 21. 4. Rev. 14. 13. Rev. 15. 3. 2 7 *Cyprian.* John 14. 28.

age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose hands are thou kept safer then in the hands of Christ? In what place can the souls of thy friends rest safer then in the kingdome of paradise? Heare what the Apostle saith concerning death: *Death is gain*: It is gain to have escaped the increase of sinne; it is gain to have left the things that are worse, and to have passed to the better. Although those whom by death thou hast lost were very dear unto thee: yet let God be more dear unto thee, whose will it was to take them unto himself. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did onely lend thee: It is onely the Lord that foreseeth evils to come: It was his providence therefore to take away thy friends that they might not

Phil. I. 21.

not be entangled in the misfortunes to come. *They that die in the Lord rest* sweetly in their graves, when those that are alive are tormented grievously even in the palaces of their kingdome. If by death thou hast lost those that were dear unto thee, believe that thou shalt hereafter receive them more dear unto thee. A little distance of time doth separate thee from them: But blessed and secure eternitie shall joyn thee again unto them. For we hope upon a most true promise that we shall depart out of this life, from whence some of our friends are departed before us; and that we shall come to that life, where the more known the more dear they shall be unto us, and amiable without fear of any dissension.

Rev. 14. 13.

Bernard.

Austine.

What ever souls have been before, or shall hereafter be,
Shall be receiv'd i' th' theatre of huge capacitie.
There shall we know the face of them that of our kindred be,
And speak and answer in our course each interchangeably.

Bapt. Mant.

There with the brother ſiſter ſhall,
and ſonne with father be:
And there they ſhall keep holy-day
for all eternity.

Therefore think not onely upon the time of thy friends forſaking thee, that is, at their death; but think alſo upon the time when they ſhall be reſtored again unto thee, that is, at the reſurrection. To them that firmly believe the reſurrection, death ſeemeth not death, but rather a quiet ſleep.

Tertul. The whole univerſe ſeems to be a glaſſe, in which we may behold the reſurrection: The ſunne that ſets every night, riſeth again in the morning: The herbs that are dead in the winter, ſhoot up again in the ſpring: The Phenix at her death reneweth her ſelf again: When times and ſeaſons are paſt they return again: After fruits are come to maturity, ſtill there ſucceed others: Seeds unleſſe they die and be corrupted, they riſe not again with increaſe: All things are preſerved by periſhing, and generated by corrupting: Shall we think then that God hath to no end or pur-

purpose set before us these types in nature? Shal nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain of the seeds that are dead and rotten, that thou mayest live thereby in this world, shall not he much more raise up thee and thine, that thou mayest live with them for ever? God hath called thy loving friends unto *their beds*: And do not thou envy them their quiet rest: The resurrection will shortly come. It may be, thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have atteined to the knowledge of divers things: But it hath pleased God to take them up into the heavenly Academie, there to learn true wisdome: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that

Austine.

Isa. 57 2.

that thy friends before their death would be raised out of the duſt, and
Pſal. 113. 8. be *ſet with princes*: But it hath pleaſed God to make them the fellows of heavenly princes, that is, the holy angels: Seeing therefore it hath ſo pleaſed God be thou alſo well pleaſed. It may be thou didſt hope that thy friends before their death would have gathered together much riches: But it hath pleaſed God to make them partakers of the delights of his heavenly kingdome: And therefore ſeeing that it hath ſo pleaſed God, be thou alſo well pleaſed. Holy God, thou haſt taken away nothing but what thou gaveſt, bleſſed be thy name for ever and ever!

Meditat.

Meditat. XLV.

Of the last judgement.

Remember that Christ Jesus shall
Thoughts, words and deeds to judgement call.

THe *Father judgeth no man, but hath committed all judgement to his Sonne.* I know, Lord Jesus, that thou wilt come as the severe Judge of all men, *to bring their thoughts, words*, and deeds *to light*, though they were done in darknesse. Above, there shall be a severe judge; beneath, hell gaping; within, the conscience gnawing; without, the fire flaming; on the right hand, sinnes accusing; on the left hand, the devils terrifying; The good angels keeping out of heaven, and the evil angels pulling down to hell: Then, Lord Jesus, to whom shall I betake my self in these my straits? *I am afraid of all my works*, knowing that thou sparest not every one that offendeth. I shall there be set between time and eternity: Time will be past but the infinite space of eter-

John 5. 22.

Carthenius.

1. Cor. 4. 5.

Job. 9. 28.

eternitie will remain behind. The malignant ſpirits will require their wicked works, unto which they have perſwaded me; and in that ſevere judgement they will produce all they know againſt me, that they may draw my ſoul into the fellowſhip of
Iſa.34.4. their torments. *All the hoſt of heaven ſhall conſume away, the heavens ſhall be rolled together like a ſcrole, all the hoſt of them ſhall fall, even as a leaf falleth from the vine or figge*
Iſa.24.23. *tree. The ſunne ſhall be aſhamed, and the moon ſhall be brought to confuſion*: But if theſe the works of thy hands, which never committed any evil againſt thee, if they flee away from thy ſight, how ſhall I miſerable ſinner be able to appear before
Job 15 15 thy face? *The heavens* of heavens *are not clean in thy ſight*: What am
16. I then that *drink iniquitie like water?*
1.Pet. 4.18 But *if the righteous ſhall ſcarce be ſaved, where ſhall the ſinner appear?* Whether then ſhall I flie, or to whom ſhall I go, but unto thee, O Lord? Thou ſhalt be the Judge of my ſinnes, who diedſt for my ſinnes:
John 5.22. *For the Father judgeth no man, but*

hath

hath committed all judgement unto his Sonne: The Father delivered all judgement to the Sonne; but the Son again was delivered for our sinnes. *For God so loved the world that he gave his onely begotten Sonne,* not to condemn the world, but that the world might be saved through him: How canst thou then condemn me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner? *It is not the will of* thy *Father that one of the little ones should perish:* And I am a little one in thy sight, and a little one also in mine own sight: For *what am I but dust and ashes?* Neither onely dust and ashes, but also a very little one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little one the will of thy Father. Thou cameſt, O Jesus, *to save that which was lost:* How then canst thou condemn him that desires to be saved? My sinnes will accuse me, and call upon the Judge for severe sentence: But thou hast taken

John 3.56.

Matt. 18.14

Gen. 18 27.

Mat. 18.11.

John 1.29. ken my ſinnes upon thee; Thou taketh away the ſinnes of the world: How then haſt thou not taken away mine alſo? How canſt thou condemn me for my ſins, when thou diedſt for
1. John 2.2. them? Thou diedſt *for the ſinnes of the whole world:* How then haſt thou not died for mine alſo? Certainly, Lord Jeſus, if thou hadſt meant to deal with me in thy ſtrict judgement, thou wouldeſt never have deſcended from heaven to take upon thee my fleſh, to die, and to be crucified. The devils will accuſe me, and require of my ſoul the works whereunto they have
John 14.30. perſwaded me: But the *prince of this world* is condemned, and *hath nothing in* thee; and if he hath nothing in thee; then certainly he hath nothing in me: For I believe in thee,
John 15.4. O Lord, therefore *thou abideſt in me, and I in thee:* He will accuſe me that am thy friend; He will accuſe me that am thy brother, that am the beloved ſonne of the eternall Father: How then canſt thou deal with me in thy ſtrict judgement, ſeeing that I am thy friend, thy brother, and thy ſonne? At that judgement

Maſes

Moses will accuse me, and pronounce me accursed, for not keeping all that is written in the book of the law: But thou, O Christ, wast made a *curse* for me, that I might be *freed from the curse of the law*. I shall be cursed by *Moses*, but blessed by thee: For I desire to heare that voice; *Come, ye blessed of my Father, inherit the kingdome prepared for you*. *Moses* will accuse me: But thou wilt not accuse me to thy Father; yea, thou *makest intercession for me*. Therefore I am not afraid of *Moses* his curse; because thou *hast blotted out the hand-writing which was against me*. The damned will accuse me, and pronounce me guiltie of the same fault with them: I confesse, Lord Jesus, my guiltinesse doth conjoyn me with them: but the acknowledgement of my guiltines, and the saving knowledge of thee doth disjoyn me from them. *He that heareth thy word, and believeth on him that sent thee, hath life everlasting, and shall not come into condemnation*. I heare thy word, Lord, and in thee I believe with weak

Deut. 27. 26.
Gal. 3. 13.
Matt. 25. 34.
Rom. 8. 34.
Col. 2. 14.
John 5. 24.

Mar. 9. 24. weak faith, but yet faith: *Lord, I believe*; yet *help thou my unbelief*: Lord, I believe; but yet do thou *in-*
Luke 17. 5. *crease* my *faith*: Although I am not free from all the sinnes of the damned, yet thou, O Lord, shalt deliver me from unbelief. All my accusers do terrifie me, but thou being my Judge dost comfort me: To thee
John 5. 22. Matt. 11. 27. *hath the Father committed all judgement*. Into thy hands hath he *deli-*
Rom. 8. 32. *vered all things*; and again, *thee hath he delivered up for us all*: and thou hast delivered up thy self for the
Eph. 5. 26. Church, to *sanctifie it, and cleanse it by the washing of water through the word*: How canst thou then according to severe judgement judge those for whom thou hast delivered thy self to death, even the death of the
Eph. 5. 29. 30. crosse? Thou canst not *hate thine own flesh: we are members of thy body of thy flesh, and of thy bones.*

Meditat.

Meditat. XLVI.
Of the desire of eternall life.

All earthly things tread under thee,
And let thy thoughts in heaven be.

DEvout soul, thou must not love this life which is transitorie; but rather that which remaineth for ever: Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change: If beauty delight thee; *The righteous shall shine as the sunne:* If swiftnesse, and strength; The elect shall be *like unto the angels of God:* If a long and healthfull life; There shall be healthfull eternitie, and eternall healthfulnesse: If fulnesse; The elect shall be filled, when the glory of the Lord shall appear: If melodie; There do the quires of angels sing without end: If pure pleasure; God shall make those that are his drunk in the torrent of pleasure: If wisdome; The very wisdome of God shall shew it self unto them: If love; *Austine.* *Anselm.* Matt. 13. 43. Matt. 22. 30.

love; They shall love God more then themselves, and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one mind: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able; and they shall desire nothing but what God will have them to will, and to desire: If honour and riches delight; God will make his faithfull servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never lose it willingly; and that God that loveth them will never take from them against their will that which they love; and that nothing is more powerfull then God, to separate God and them asunder. Whatsoever the elect can desire, there they shall find; because they shall behold him, that is all in all, *face to face*. So great are the goods of that life that they cannot be measured; so many that they cannot be numbred; and so precious that they cannot be valued.

Matt. 25. 23.

Bonavent.

1. Cor. 13. 12.

Pelarg.

There

There shall be eternall health unto our bodies, and great puritie unto our souls; there shall be glory and fulnesse of divine pleasure; there shall we have familiaritie which the saints and angels for ever, having our bodies of admirable clearnesse and brightnesse. The elect shall rejoyce for the pleasantnesse of the place, which they shall possesse; for the pleasant societie, in which they shall reigne; for the glory of their bodies, which they shall put on; for the world which they have despised; and for hell, which they have escaped. The least crown of eternall life shall be more worth then a thousand worlds; because they are all finite, but this is infinite: Neither is there any fear that they shall envie one anothers brightnesse; because there shall reigne in them all unitie of love: By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce at as if it were their own. There is no greater good then God, in heaven and in earth: Therefore there can be no greater & perfecter joy, then to see & *Bonavent.* *Austine.*

possesse

possesse God: Therefore to see God for one moment, shall go beyond all joyes: For we shall see God in himself, God in us, and our selves in God:

Bernard. In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is, but in the life to come we shall behold him in presence, when he shall distribute unto us the bread that satisfieth for ever: As the disciples knew him not

Luke 24. 35. upon *the way*, but in the inne at length, *when he broke bread unto them.* The heavenly Jerusalem hath no temple made with hands, neither

Rev 21. 23. *sunne nor moon*; because the temple thereof is eternall, and God is the life thereof. Vision succeeds in the place of faith, atteinment in the place of hope, and perfect fruition in the place of love. As at the building of

Berthor. 1. Kings 6. 7. *Solomons* temple *there was heard neither the sound of ax nor hammer*: So in the heavenly Jerusalem, there is neither pain nor tribulation felt: because the materials of this temple, to

1. Pet. 2. 5. wit, the spirituall stones are prepared by tribulation in the world long before.

before. The queen that came to *Solomon* is the ſoul travelling to the heavenly Jeruſalem, unto Chriſt: She entreth in with a great train of the holy angels, with gold and precious ſtones of divers virtues: She will wonder at the wiſdome of Chriſt the King, the order of his miniſters, that is, the Angels and the Saints; the fare of his table, that is, the fulneſſe of eternall repaſt; the price and value of his clothes, that is, the bodies glorified; the beauty of his houſe, that is, the greatneſſe of the heavenly palace; the ſacrifices, that is, the multitude of divine praiſes: She will be turned into aſtoniſhment, and confeſſe ſhe could not believe what ſhe now ſeeth with her eyes. Therefore let the faithfull ſoul lift up her ſelf, and conſider what good things are prepared for her: Thither let the ſpirit be directed whither at length it ſhall go: In time we muſt ſtrive to go thither, where at length we muſt remain for all eternitie: Into this glorie of the Lord ſhall no man enter but he that deſireth to enter: Doſt thou hope to appear here- 1. Kings 10. 2. *Bernard.*

hereafter before the face of the Lord?
Levit 11. 45. Studie then after holinesse; *because he is holy.* Dost thou look for the fellowship of the heavenly angels? Take heed then that thou dost not by thy sinnes deprive thy self of their ministerie. Dost thou hope after things eternall? Why then dost thou so much desire things temporall? Heb. 13. 14. Dost thou seek *for a citie to come?* Why then dost thou desire here an abiding place? Dost thou desire to come to Christ? Why then dost thou fear death? It is the propertie of him that would not come to Christ, to fear death. Dost thou desire to enter into the heavenly Jerusalem? Why then dost thou defile thy self with so many and such grievous sinnes? Whereas it is written, Rev. 21. 27. *that nothing which is defiled shall enter in there.* Dost thou desire to enjoy at length the tree of life? Lay Rev. 22. 2. hold then on Christ the true *tree of life,* by true faith in this life. For it is written, *Blessed are they that have their robes washed in the bloud of the lambe, that they may have part in the tree of life, and enter into the citie by*

Cyprian.

14

the

the gates. Without, are dogs and ſorcerers: Beware therefore of the loſſe of chaſtitie. *Without, are murderers*: Take heed therefore of anger. *Without, are idolaters*: Beware therefore of covetouſneſſe. *Without, are lyars*: Beware therefore of all the malice of ſinne. If thou deſireſt to enter in *to the marriage of the Lambe*, deſire the bridegrooms coming. *The Spirit and the Spouſe ſay, COME.* If thou haſt not the *earneſt* of the Spirit, by which thou mayeſt crie, Come, Lord: the bridegroom will never lead thee in unto the heavenly marriage. Thou art not the ſpouſe, if thou deſireſt not the coming of the bridegroom. Wouldſt thou have a place in the *new heaven*, and the *new earth*? Why then doſt thou ſo cleave unto the old? Wouldſt thou be made partaker of the Creatour? Wherefore then doſt thou ſo cleave unto the ſimple creatures? Doſt thou expect the building of God, *the houſe not made with hands, eternal in the heavens*? Why then doſt thou not deſire, that this earthly houſe of thy dwelling may be diſſolved? Doſt thou de-

15. Rev. 19. 9. Rev. 22. 17. Eph. 1. 14 Rev. 21. 1. 2. Cor. 5. 2.

ſire to be clothed ? Why then doſt thou not provide for thy ſelf, that thou beeſt not found naked ? If the holy Trinity dwelleth not in thy heart by grace in this life, it ſhall never dwell in thee by glory in the life to come. If thou haſt not a taſt of eternall felicity in this life, thou ſhalt never have a full draught in the life to come.

Meditat. XLVII.

Of the beatificall viſion of God, in heaven.

The ſaints are pilgrims here below,
And tow'rds their countrey heaven go.

John 14.2. IN *my Fathers houſe are many manſions*, they are the words of our Saviour. Lord, I deſire to ſee that place where thou haſt prepared for
Pſal 39.12. me an everlaſting manſion : *For I am a ſtranger and a ſojourner here, as all*
Gen. 47.9. *my fathers were : The dayes of my pilgrimage are few and evil* : Therefore in this life, wherein I live in exile, I do long after my heavenly
Phil. 3.20. countrey. *My converſation is in heaven:*

heaven: I desire to see the goodnesse of the Lord in the land of the living. Psal. 27. 13.
This life passeth away in a shadow, my dayes are measured out, and my substance is even as nothing in thy sight: *What then is my hope?* Is it not the Lord? Lord Jesus, when will it be that I shall come unto thee? *When shall I appeare before thy face? As the hart panteth after the fountain of waters, so doth my soul after thee, O God.* Psal. 39. 7. Psal. 42. 2. Psal. 42. 1. Oh the true, perfect, and full joy! O joy of joyes surpassing all joy, without which there is no joy! When shall I enter into thee, that I may see my God that dwelleth in thee? Thou shalt fill me O Lord, with the joy of thy countenance: *At thy right hand there are pleasures for evermore: I shall be abundantly satisfied with the plentifulnesse of thy house: and thou shalt give me to drink of the brook of thy pleasures: For with thee is the fountain of life:* Oh life to be desired! Oh blessed felicitie! in which the most holy Trinitie shall be the perfection of our desires, which we shall see without end, love without lothing, and praise without

Austine. Psal. 16. 11. Psal. 36. 8. *Austine.*

being weary. To ſee God will ſurpaſſe all joyes: To ſee Chriſt, to live with Chriſt, to heare Chriſt, will ſurpaſſe all the deſires of our hearts. O Jeſus Chriſt, the moſt ſweet bridegroom of my ſoul, when wilt thou lead thy ſpouſe into thy royall palace? What can there be wanting there? What to be deſired, or expected, where God ſhall be all in all? He ſhall be beauty to the eye, hony to the taſt, muſick to the eare, balſam to the noſe, and flower to the touch. God ſhall *be all in all*, and ſhall diſtribute unto every one good things according to the deſires of his own heart: If thou deſireſt life, if health, if peace, if honour, God ſhall be there all in all. The myſteries which are now ſealed up in the great doctours of the Church, ſhall be then revealed even unto babes: The bleſſed humanity of Chriſt ſhall be there preſent unto us, and ſhall preach unto us with a moſt ſweet voice concerning the myſtery of our ſalvation. *His voice is ſweet, and his face is comely: Full of grace are his lips:* And *he is crowned with glory and*

Bernard.

1. Cor. 15. 28.

Cant. 2. 14.
Pſal. 45. 2,
Pſal. 8. 5.

and honour: But if God ſhall be all in all, then ſhall he be fulneſſe of light to the underſtanding, plenty of peace to the will, and continuance of eternitie to the memory. The Son will ſatisfie the underſtanding with perfect knowledge, the holy Ghoſt will ſatisfie the will with moſt ſweet love, and the Father will ſatisfie the memory with the remembrance of both. Thou, O God, ſhalt be our light, and *in thy light ſhall we ſee light*; that is, we ſhall ſee thee in thy ſelf, in the brightneſſe of thy countenance, when we ſhall ſee thee face to face: Neither ſhall we onely ſee thee, but we ſhall alſo live with thee; neither ſhall we onely live with thee, but we ſhall alſo praiſe thee; neither ſhall we onely praiſe thee, but we ſhall alſo rejoyce with thee; neither ſhall we onely rejoyce with thee, but we ſhall alſo *be like unto the angels*; neither ſhall we be *like* unto the angels onely, but even *unto God* himſelf, bleſſed for ever. Let the faithfull ſoul be here aſtoniſhed, and adore the mercy of her Saviour: He doth not onely receive us his enemies

Bernard.

Auſtine. Pſal. 36. 9.

Matt. 22. 30.

1. Joh. 3. 2.

into favour, but he doth alſo forgive our ſinnes; neither doth he forgive our ſinnes onely, but he doth alſo beſtow righteouſneſſe upon us; neither ſo onely, but he doth lead us alſo into our heavenly inheritance; yea he makes us like unto the angels, and even unto himſelf alſo. Oh moſt bleſſed citie! Oh heavenly Jeruſalem! Oh the holy ſeat of the moſt holy Trinitie! when ſhall it be that I
Rev. 21.22. ſhall enter into thy temple? The Lambe is the heavenly Jeruſalem, to
John 1.29. Rev. 13.8. wit, *the Lambe which taketh away the ſinnes of the world*, and *was ſlain for them from the beginning of the world.* When ſhall the time come that I may in that temple worſhip my God, that is, God in God? When will that ſunne riſe upon me, which
Rev. 21. 23. *enlighteneth that holy city*? I am yet a baniſhed man from my countrey, but there is laid up for me an ample inheritance. To thoſe that believe,
John 1.12. Rom. 8. 17. *power is given to be made the ſonnes of God*: And *if we be ſonnes, we are then heirs, heirs of God, and coheirs with Chriſt.* Lift up thy ſelf, O my ſoul, and long to come to thine

thine inheritance. *The Lord is the portion of mine inheritance*, and my *exceeding great reward*: What could the moſt ample mercy and bounty of God beſtow upon us more then this? He beſtows life; He beſtows his Sonne; He beſtows himſelf: And if he had any thing elſe greater in heaven or in earth, he would beſtow even that alſo upon us. In God *we live, Gods temple we are*, God we poſſeſſe, here indeed in the ſpirit, and in a myſterie, but there in truth: There ſhall our hope become fruition, and there ſhall we not onely remain, but dwell for ever.

Pſal. 16. 5.
Gen. 15. 1.
Act. 17. 28
1. Cor. 3. 16.
Auſtin.

Meditat.

Meditat. XLVIII.

Of the moſt comfortable fellowſhip of the angels in heaven.

If thou beeſt here a child of grace,
'Mongſt angels thou ſhalt have a place.

Matt. 22. 30. *AT the reſurrection of the dead they ſhall neither marrie, nor be given in marriage, but ſhall be like unto the angels of God in heaven.* Who can worthily ſet forth with praiſes this honour of the bleſſed? 1. Cor. 2. 9. *Into whoſe heart hath this glorie of the bleſſed ever entred?* The elect being renewed by a glorious reſurrection, ſhall enjoy the ſaving viſion of God, without all fear of death and without any ſpot of corruption. Gen. 32. 30. *I have ſeen the Lord face to face, and my life is preſerved*, ſaith the holy Patriarch. But if the ſight of God for a moment could bring ſo great joy: What joy will it bring to ſee him for ever! If the ſight of God appearing in the ſhape of man, brought ſalvation and life unto the ſoul: Certainly the ſeeing of him face to face ſhall bring life

life and everlasting felicitie. What then can be added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels: Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimbleness, brightness, and immortalitie of their bodies: We shall be clothed with the same garment that they are; We shall *stand before the throne of the Lamb, clothed with long white robes*, and sing unto the Lord an everlasting song: we shall shine in the same crown of virtues; we shall rejoyce in the same priviledge of immortalitie. *We have seen the angel of the Lord, and we shall surely die*, crieth out *Manoah*: But *we shall see thousand thousands and ten thousand times ten thousand* angels, and yet we shall live for ever. And if we shall be like unto angels, surely we shall have no cause to fear lest we be separated from them by the unlikeness of our sinnes. We shall put off the ragged coat

Rev. 7. 9.

Judg. 13. 22.

Dan. 7. 10.

of our ſinfull nature; and our nakedneſſe ſhall *be covered with the garment of ſalvation, and we ſhall be clothed with the white robe of righteouſneſſe.* No man there receiveth hurt, no man is angry, no man envious; there is no ſlandering, no concupiſcence, there is no ambition after honour and power: We ſhall not be laden with the burden of our ſins, neither ſhall we be conſtrained to weep and waſh away the ſpots of our ſinnes with penitent tears, neither ſhall we have cauſe to fear the deadly wounds of our ſoul: For the *Lion of the tribe of Judah hath overcome*, and through his virtue have we all overcome. Again if we ſhall be like unto the angels we ſhall have no deſire after meat or drink: God ſhall be our meat, with whoſe pleaſures we ſhall be ſatisfied: God ſhall be our meat, which onely doth refreſh us and is never deficient. The bleſſed ſhall *neither hunger, nor thirſt any more, the ſunne and the heat ſhall not ſcorch them:* becauſe their mercifull Father *ſhall feed them and ſhall lead* them unto the living fountains of waters.

Iſa 61.10.

Auſtine.

Rev.5.5.

Auſt. upon the 50. Pſal.

Rev.7.15.

waters. *Out of their bellies ſhall flow rivers of living waters:* There ſhall be *a feaſt* prepared *of marrow* and fatneſſe, and wine clarified. We ſhall feaſt and be merry, and ſing joyfully for the joy of heart. Lord Jeſus! theſe things ſhall be fulfilled in ſpirit & in truth: *Of the fruit of the vine ſhall we drink in thy Fathers kingdome;* but yet in ſpirit and in truth: For the *words which thou ſpakeſt unto us are ſpirit and life*, and thou declareſt the joy of the world to come, by the language of this world. Again, if we ſhall be like unto the angels, we ſhall be free from the fear of death: For *death ſhall be ſwallowed up in victory*, and ſhall be trod down for ever, and *God ſhall wipe away all tears from the eyes of his people.* Therefore there ſhall be joy without ſorrow, which conteineth everlaſting joy; health without ſickneſſe; life without death; light without darkneſſe; love which ſhall never wax cold; joy which ſhall never decreaſe: no ſighing ſhall be heard there; no grief felt; no ſorrowfull thing ſeen; but there ſhall be joy for ever. There ſhall be great and

John 7.38.
Iſa.25.6.
Mat 26.29.
John 6.63.
1.Cor.15.54.
Rev.7.17.
Rev.21 4.
Auſtine.

certain

certain ſecuritie, ſecure quietneſſe, quiet pleaſure, pleaſant happineſſe, happy eternity, eternall bleſſedneſſe, the bleſſed Trinity, the Unitie of the Trinitie, the Deitie of the Unitie, and the bleſſed ſight of the Deitie. Lift up thy ſelf, O my ſoul, and weigh with thy ſelf the honour conferred upon us by Chriſt: We ſhall be made fellows with the companies of *Angels* and *Archangels*, with *thrones* and *dominions*, with *principalities* and *powers*: Neither ſhall we onely be fellows with them, but we ſhall be like unto them. We ſhall there know the angel that was appointed by God to be our keeper in our life time; neither ſhall we ſtand in need of his miniſterie, but we ſhall be delighted with his ſweet companie: We ſhall not deſire his protection, but we ſhall rejoyce for his good fellowſhip, and we ſhall behold his brightneſſe with eyes enlightened. Again, if we ſhall be like unto the angels, our frail, weak, and mortall bodies ſhall be changed, and they ſhall be made *ſpirituall*, nimble and immortall. They ſhall be light;

Mat. 22. 30. Col. 1. 16.

1. Cor. 15. 44.

becauſe

becauſe they ſhall be near unto God, who *dwelleth in light, that no mortall man can approch unto*, and *is covered with light as with a garment.* They ſhall be incorruptible; becauſe they ſhall be made *conformable* unto the angels, and unto the *glorified body of Chriſt*: They are *ſown in corruption*, but they *ſhall riſe again in incorruption:* they are *ſown in diſhonour*, but they *ſhall riſe again in glory*; they are *ſown in weakneſſe*, but they *ſhall riſe again in power*: *It is ſown a naturall body, it ſhall riſe again a ſpirituall body:* and it *ſhall ſhine like the brightneſſe of the firmament for ever.* Come, Lord Jeſus, and make us partakers of that glory!

1. Tim. 6. 16
Pſal. 104. 2.
Phil. 3. 21.
1. Cor. 15. 42.
43.
44.
Dan. 12. 3.

Meditat. XLIX.

Of the grievouſneſſe of the torments in hell.

If into hell thou wouldſt not fall,
Be there by thoughts continuall.

THink O devout ſoul, upon the grievouſneſſe of hell-torments, and thou ſhalt eaſily get the maſtery of all wicked pleaſure in ſinne. There ſhall be the preſence of all evil, and the abſence of all good. What evil can be wanting to them who are puniſhed for the greateſt evil, & that is ſinne? what good thing can be preſent to them who are removed from the chiefeſt good, and that is God? There ſhall be the heat of fire and the freezing of cold; There ſhall be perpetuall darkneſſe; There ſhall be ſmoke and continuall tears; There ſhall be the terrible ſight of the devils; there ſhall be crying for ever; There ſhall be drineſſe, thirſt, the ſtink of brimſtone, the worm of conſcience, fear, grief, ſhame, and confuſion for ſins made manifeſt to all, envy, hatred,

Earthenius.

hatred, ſorrow, want of the divine viſion, and loſſe of all hope. By the power of God the light of the fire ſhall be ſeparated from the burning qualitie; the light ſhall ſerve for the joy of the ſaints, and the burning qualitie for the torment of the damned. It ſhall ſhine to the damned, but not as an object of comfort, that they may ſee it and rejoyce: But to the increaſing of their miſerie, that they may ſee and grieve the more. The ſight ſhall be deprived of the light of the ſunne, moon, and all the ſtarres, as alſo of the ſight of Chriſt and all the ſaints: And it ſhall be puniſhed with weeping, ſmoke, and the ſight of the devils and all the damned. The eares ſhall hear ſcreechings, and frequent blaſphemies of the damned, and the horrible roaring of the devils. The taſt ſhall be afflicted with hunger and thirſt, and ſhall be deprived of all the pleaſure of meat and drink. The ſmell ſhall be tormented with the ſtink of brimſtone. The touch ſhall feel the fire within & without, burning, and piercing even to the marrow. The bo-

dies

dies of the damned ſhall be deformed, obſcured, ſlow, and heavie: The memorie ſhall be tormented with the remembrance of ſinnes paſt; neither will ſhe grieve ſo much, that ſhe hath ſinned, as that ſhe hath loſt her pleaſures. One ſpark of hell-fire ſhall more torment the ſinner, then if a woman ſhould remain in labour and travel a thouſand years.

Mat. 22. 14. *There ſhall be weeping* for grief, and *gnaſhing of teeth* for madneſſe: In the fleſh they ſhall be tormented by the worm of conſcience. There is no ſinne which ſhall not there have its proper torment. As there is nothing to be deſired in the kingdome of heaven which may not be found: ſo in hell there is nothing found that is deſired. It will nothing profit the damned there, to have enjoyed divers pleaſures in their life: yea the remembrance of them ſhall grievouſly torment them. It will nothing profit the damned to have lived here in this life in perpetuall fulneſſe and drunkenneſſe: for then they ſhall not obtein ſo much as a little drop of water. It will nothing profit

Bernard.

Luke 16. 24

profit them, to have been clothed with coſtly garments: becauſe they ſhall be covered with confuſion, and have their bodies clothed with ſhame. It will nothing profit them, to have lived in honour: for in hell there is no honour, but continuall ſighing and dolour. It will nothing profit them, to have heaped up riches in this life: becauſe they ſhall be all there poore alike. They ſhall be removed from the beatificall viſion of God. Not to ſee God, exceeds all the puniſhments of hell. If the damned which are ſhut up in the priſon of hell could but ſee Gods face, they ſhould feel no pain, no grief, no ſorrow. They ſhall feel the wrath of God, and yet they ſhall never ſee the beatificall face of God: They ſhall feel puniſhments from his face, and yet they ſhall never behold his face. The fury of the Lord ſhall alwayes kindle the fire of eternall damnation like a river of brimſtone. Neither ſhall they onely be removed from beholding God, but they ſhall be alſo miſerably tormented by the ſight of the devils:

Bernard.

Polycarp.

vils. They ſhall feel their whips, whoſe commands they have followed in this life. If the ſight of a ſeeming ghoſt doth almoſt exanimate a man in this life; what ſhall the horrible ſight of the devils which ſhall laſt for ever? Neither ſhall they onely be compelled to be with the devils, but they ſhall feel themſelves tormented by them for ever. If in this life by Gods permiſſion, the devil doth ſo grievouſly afflict the ſaints: How grievouſly ſhall he torment the damned which are given up to his power for ever! The damned ſhall not onely be tormented by the devils outwardly, but by the worm of conſcience alſo inwardly. All ſinnes whatſoever they have committed, ſhall be ſet daily before their eyes: And their torture ſhall be ſo much the greater, becauſe there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, *the gate ſhall be ſhut* preſently: Underſtand thou the gate of indulgence, the gate of mercy, the gate of conſolation, the gate of hope,

Mat. 25.10. Gramat.

the

the gate of grace, the gate of holy conversion. The damned *shall cry, and say to the mountains & rocks, Fall upon us, and hide us from the wrath of the Lambe* : But their crie shall be in vain; because heaven and earth shall flee from his wrath, as it is written, *Every island fled away, and the mountains were not found.* What soever is given to the elect to the increasing of their glory, all that shall turn to the damned to the increasing of their sorrow. There shall be indeed degrees of punishments : But yet he that feeleth least torment, shall receive no ease thereby. He that is tormented with greater punishments shall envy him that is tormented with lesse. The damned shall receive no ease from this, that some of their kinsmen & friends are received into the heavenly palace: Because the elect shall not grieve at all, that some of their kindred are gone to hell to be tormented for ever. So great shall the pain and torment be in the damned, that their mind can think upon nothing but that whereunto the force of pain driveth them. The damned

Rev. 16

Rev. 16.20

ned ſhall hate all the creatures of God, they ſhall hate one another, they ſhall hate the holy angels, and the elect, and even God himſelf, but not in himſelf, and in his own nature, but in the effects of his juſtice. All the evils of this life are ſingle: One is troubled with povertie, another is tormented with grievous ſickneſſe; one is oppreſſed with hard ſervitude, another is laden with the burden of reproches: But there all at once ſhall be tormented with all evils. The pains there ſhall be univerſall, in all the ſenſes, and in all the members. In this life hope of releaſe mitigateth all troubles: But there is left no hope of deliverance. The puniſhments of hell are not onely eternall, but there is no eaſe ſo much as for a moment. And hence it is, that if all men ſince *Adam* to this preſent day & all that are yet to be born, ſhould live to the laſt day, and ſhould ſuffer but one puniſhment in hell, as the ſoul that ſinneth muſt ſuffer for one ſinne, every portion of that puniſhment, which any one of them ſhould ſuffer, would be greater, then all the tor-

torments that all felons and malefactours have ever ſuffered. O Lord, grant unto us that we may think upon hell, that we never fall into it!

Meditat. L.

Of the eternitie of Hell-torments.

The pains of hell do farre extend
Beyond all times, world without end.

THink, O devout ſoul, upon the eternitie of hell-torments, and thou ſhalt more truly underſtand the grievouſnes thereof. In hell there is a raging flame which burneth without end. The life of the damned is to die without end; the death of the damned is to live in eternall torments: For neither is the tormentour wearied, neither doth the tormented die. So doth the fire conſume there, that ſtill it leaves ſome what: So are the torments there increaſed, that ſtill they are renewed: *Paulinus.* *Bernard.*

So

So ſhall the damned die, that they ſhall alwayes live : So ſhall they live, that they ſhall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of deſperation : For what is more grievous, then alwayes to will that which ſhall never be, and to nill that which ſhall alwayes be? The damned ſhall never obtein what they would, and ſhall be conſtrained ever to ſuffer what they would not. When the wrath of God ſhall ceaſe, then ſhall the torments of the damned ceaſe : But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truly repent, then they shall be delivered from their ſins : But the time of repentance is paſt, and therefore there remains no hope of indulgence. When the devils shall ceaſe to torment, then shall the damned ceaſe to be tormented : But the fury of the devil shall never ceaſe, therefore the torments of the damned shall never ceaſe. When Gods juſtice shall be changed, then the torments of the damned shall be changed : But the

Iſidor.

juſtice

juſtice of God is unchangeable, therefore the torments of the damned ſhall be eternall. The ſentence of ſevere judgement requires, that they ſhould never want puniſhment, who in this world never want ſinne. It is juſt, that there ſhould be no end of the puniſhment of the damned; becauſe, as long as they could, they would make no end of ſinning. The damned ſinned in their eternity, that is, as long as they lived: Therefore it is juſt that they ſhould be puniſhed in Gods eternity. Their ſinne had an end, becauſe their life had an end: But they would have made no end of ſinning, but that they were forced to make an end of living, that ſo they might have ſinned without end. The matter of hell-fire is eternall, that is, the ſtain of ſinne: And therefore meet it is that the puniſhment ſhould be eternall. The filthineſſe of the ſinnes of the damned can never be removed out of the ſight of God: How then can the greatneſſe of puniſhments appointed for ſinne be removed? Beſides, ſinne is an infinite evil; becauſe it is committed againſt an infinite good; *Gregor.*

good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their sinnes, should be infinite. Man destroyed in himself the eternall good: And therefore in the judgement of God he doth justly fall into everlasting evil. *God* at the beginning
Gen. 1. 26. *created man after his own image*, that he might live with him for ever: God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all means of eternall salvation; and he hath offered unto all the reward of eternall life: And therefore it is just that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentany pleasure & finite goods, before God the infinite good; they longed after the delights of this short and flitting life, rather then the riches of eternall life: It is just therefore

fore that they ſhould ſuffer eternall punishments! Oh eternitie not to be termed! Oh eternitie not to be meaſured by any ſpace of time! Oh eternitie not to be conceived by humane underſtanding! How much doſt thou augment the punishments of the damned! After innumerable thouſands of years they shall be compelled to think that then is but the beginning of their torments. What a grievous thing is it to lie, though in a very ſoft bed, for thirtie years without moving! And how grievous then shall it be to burn in that lake of brimſtone thirtie thouſand thouſand years! Oh eternitie, eternitie! It is thou alone that doſt increaſe the punishments of the damned beyond all meaſure. Grievous is the pain of the damned for the crueltie of the punishments; it is yet more grievous for the diverſitie of the punishments; but it is moſt grievous for the eternitie of the punishments. There shall be death without death, end without end, defect without defect: becauſe death ever liveth, and the end ever beginneth,

Dionyſ. Carthuſ.

Gregory in his Morals.

and the defect is never deficient. The damned shall seek life, and shall not find it: *they shall seek death, and it shall flee from them.* Rev.9.6. After an hundred thousand thousand thousand of years they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die that thou mayest alwayes live, and so to live that thou mayest alwayes die? That life shall be mortiferous, and that death shall be immortall: If it be life, why doth it kill? and if it be death, why doth it alwayes endure? What eternitie is we do not pefectly know; and it is no wonder: For what created mind can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst find Gods beginning, then mayest thou find when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high moun-

mountain, which for its greatneſſe exceeded heaven and earth: Imagine alſo that ſome bird every thouſandth year should carrie from this mountain one grain of the ſmalleſt duſt: There might be ſome hope that at length after the end of many incomprehenſible thouſands of years the greatneſſe of that mountain might be conſumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended: Therefore the punishments of the damned shall never be ended: Becauſe as the mercy of God is infinite towards the elect, ſo the juſtice of God is infinite towards the reprobate. Imagine that the damned had ſo many kinds of torments as there are little drops in the vaſt ſea: Imagine alſo that at every thouſandth year ſome little bird should fly thither, and ſuck a ſmall drop thereof: there might be ſome hope that at length the ſea would be exhauſted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout ſoul, think

alwayes upon the eternall punishments of the damned: To think upon hell preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devoure but thy sinnes? The more thou heapest up sinnes, the more matter thou layest up for the fire. O Lord Jesus, which by thy passion hast made satisfaction for our sinnes, deliver us from eternall damnation! *Amen.*

Kempis.

Meditat. LI.

Of the spirituall resurrection of the godly.

Doth Adam die, Christ in thee live?
Christ shall eternall life thee give.

CHrists resurrection profits thee nothing, unlesse Christ also rise in thee. As Christ must be conceived, born, and live in thee: so also must he rise in thee. Before resurrecton goes death, because none riseth again but he that is fallen: And so it fares in this spirituall resurrection. Christ riseth not in thee, unlesse *Adam*

dam first die in thee. The inward man riseth not, unlesse the outward man be first buried. The newnesse of the spirit will not come forth, unlesse the oldnesse of the flesh be first hidden. It is not enough for thee to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestiall glory, unlesse Christ first rise in thee and live in thee. He is not a member of the mysticall body of Christ, in whom Christ liveth not: Neither shall he be brought by Christ into the church triumphant, who hath not been a member of his bodie in the Church militant. Betrothing goes before matrimonie: And that soul shall not be brought in unto the marriage of the heavenly lamb, which is not in this life *betrothed* to Christ by faith, *and sealed by the earnest of* Hos. 2. 19. 2. Cor. 1. 22.

the holy Spirit: Let Christ therefore
riſe, and live in thee, that thou mayeſt
Rev.20.5.6 live with him for ever. *This is the*
firſt reſurrection: Bleſſed and holy is
he that hath part in the firſt reſur-
rection: over him ſhall the ſecond
death have no power. If thou wilt at
the reſurrection come forth unto life,
Christ muſt daily riſe in thee in this
Mar. 16.2. life. At the reſurrection of Christ *the*
ſunne roſe: So if Christ be ſpiritually
riſen in thee, the light of the ſaving
knowledge of God shall riſe in thy
ſoul. How can the light of the ſa-
ving knowledge of God be there,
where the darkneſſe of moſt grie-
vous ſinnes ſtill hath place? *The*
Pſal.111.10 *fear of the Lord is the beginning of*
wiſdome: How then can heavenly
wiſdome be there where the fear
of God hath no place? But he that
is deſtitute of the light of divine
knowledge in this life, how can he be
made partaker of eternall light in the
life to come? the ſonnes of light one-
ly do paſſe unto eternall light, but
the ſonnes of darkneſſe unto eternall
darkneſſe. Christ at his reſurrection
triumphed over death: So he, in
whom

whom Christ is spiritually risen, *is passed from death to life.* For he cannot be overcome by death, in whom Christ the conquerour of death doth live. Christ rising again brought with him perfect righteousnesse: *for he died for our sinnes, and rose again for our justification:* So he also, in whom Christ is spiritually risen, is justified from his sinnes. For how can sinne have place there, where the perfect righteousnesse of Christ liveth and flourisheth? Now this righteousnesse of Christ is applied unto us by faith. Christ rising from the dead; got the victorie over Satan: for in his descent to hell, he destroyed his kingdome, spoiled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great earthquake*: So the spirituall resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot

John 5.20.

Rom. 4.25.

Mat. 28.2.

be overcome without ſtriving and reſiſtance: Therefore Chriſt alſo can not riſe in thee ſpiritually without great commotion. There is no ſpirituall reſurrection with Chriſt unles there be a blotting out of ſinne; and there is no blotting out of ſinne, unleſſe acknowledgement of ſinne go before; and there is no true acknowledgement of ſinne without ſerious contrition of heart: Therefore there is no ſpirituall reſurrection of Chriſt in thee, without inward contrition of heart. Holy *Ezechias* ſaid, *As a lion hath he broken in pieces my bones*: Behold great contrition! But he addes preſently, *O Lord, ſo ſhall they live again, and ſo ſhall my ſpirit be quickned*: Thou ſhalt corect me, and thou ſhalt quicken me. Again, *Thou haſt caſt all my ſinnes behind thy back*: Behold a ſpirituall reſurrection from ſinne! At Chriſts reſurrection an *angel of the Lord deſcended from heaven, and ſat upon the ſepulchre*: So if Chriſt be riſen in thee ſpiritually, thou mayeſt rejoyce in the fellowship of the angels. Where the old *Adam* lives and reignes, there

Iſa. 38. 13.

16.

17.

Matt. 28. 2

is

is a pleasing bed for the devil: But where Christ liveth and reigneth, there the angels rejoyce to dwell. For it is written, *There is joy in heaven over one sinner that repenteth*: Luke 15. 7
But where there is true repentance, *Luther.* there also is Christ risen spiritually, where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, n ither is there the guard of angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reigne; and where the old *Adam* doth reigne, there doth sinne also yet reigne; and where sinne doth reigne, there the devil doth reigne: And what communion can there be between the blessed angels and the devil? Christ after his resurrection presented himself alive unto his disciples: So if thou beest made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love. A man is not judged to be alive, unles he shew forth outwardly the actions of life. Where Christ is there is also the holy Spirit; where the holy Luke. 24. 15.

Spirit is, there he inciteth and moveth to every good work: becauſe
Rom. 8. 14. *they which are led by the Spirit of God are the ſonnes of God.* If therefore
Gal. 5. 25. *we live in the Spirit, let us alſo walk in the Spirit.* The light of the ſunne doth every way diſperſe the brightneſſe of his beams: So the light of faith doth every way diffuſe the heat of love. Take light from the ſunne, and thou mayeſt ſeparate love from true faith. Sinnes are dead works: If thou walkeſt in *dead*
Heb. 9. 14. *works*, how doſt thou live in Chriſt, and Chriſt in thee? Sinnes belong unto the old *Adam*: If the old *Adam* doth ſtill reigne in thee, how art thou ſpiritually riſen with Chriſt? Sinnes belong to the old fleſh: If thou walkeſt in the old fleſh, how doth the new man live in thee? Raiſe us up, O good Jeſus, from the death of ſinne, that we may walk in newneſſe of life! Let thy death kill the old *Adam* in us, and let thy reſurrection raiſe up the inward man unto life! Let thy bloud waſh us from our ſinnes, and let thy reſurrection put upon us the robe of righteouſneſſe!

neſſe! After thee, the true life, do we pant and breathe, being dead in ſinne: After thee, the true righteouſneſſe, do we pant and breathe, being turned away from thee by ſinne: After thee, the true ſalvation, do we pant and breathe, being condemned for our ſinnes:

Quicken us, juſtifie us, and ſave us!

AMEN,

Glorie be to God.

FINIS.

GERARDS Prayers:

E. 15. 2

Or,

A daily practice of Pietie.

BIBL. CANT. ACAD.

Divided into foure Parts.

1 Of *Confession* of sinnes.
2 Of *Thanksgiving* for benefits.
3 Of *Petitions* for our selves.
4 Of *Supplications* for our neighbours.

Written originally in the Latine tongue by J. GERARD.

Translated and revised by R. WINTERTON, Fellow of Kings Colledge in *Cambridge.*

Whereunto is added a morning and evening prayer for a familie.

The seventh Edition.

CAMBRIDGE:
Printed by *Roger Daniel*, for *Thomas Buck.*

To the vertuous gentlewomen, Mris *Anne Henshaw*, Mris *Elisabeth Dilk*, and Mris *Helen Probey*, (the daughters of Mr. William Bonham, *late citizen of* London, *now citizen of the celestiall Jerusalem*) *health and happinesse.*

VErtuous Gentlewomen, It was the respect which I owed unto your father, and to your fathers house, that first moved me to translate *Gerards Prayers*, and being translated to dedicate them unto you: But the Stationer (whom I would not name, because he is dead; and yet I must name, for fear lest by my silence I may seem to wrong others) *Richard Jackson* of Fleetstreet, to whose trust I committed the book to be printed, usurped the dedication, and obtruded it upon a Religious Countesse, whose name for honour I conceal: Hereupon

on I committed it unto the preſſe at Cambridge, being firſt purged from innumerable errata's. Since *Jackſons* death, the copie it ſeems came to on *Williams* his hands Stationer in Popes-head-alley: With him I had conference as one deſirous to reſtore unto you what of right belonged unto you: But in ſtead of ſatisfaction I received nothing but ill language. To conclude, I bade him, if he thought good, go on to do you wrong: but I promiſed withall that you should find one to do you right as long as I lived. In part I hope I have made good my promiſe: If you accept of this my ſervice as a ſcholars New-years-gift (for ſo the time of the Edition makes it) I have my deſire, and shall alwayes remain

A true lover of your family,
R. W.

From Kings Colledge in Cambridge
January 1. 1631.

Pray alwayes, *Luke* 18.

Distressed soul, if thou conceiv'st what 't is
To mount unto the tower of endlesse blisse,
Embrace this work: it reacheth to the skie,
And higher, if beyond it ought do lie.
Mans dull capacitie, weak humane sense,
Wide worlds expansion, starres circumference,
Cannot it comprehend: Prayer presseth even
To Gods pavilion, to th' empyreall heaven.
That is the golden chain fixt to Gods eare:
Knock, and hee 'll open; call, and he will heare:
This surely, this is blessed Jacobs ladder,
On which our souls climbe by Christ to Christs
Father:
Faith *is praiers chief attendant,* Christ the way,
Gods Spirit both moves, & helps how to pray:
True love admittance gains, humble confession
Both helps devotion, and procures remission.

Edmund Sheaf.

IF lothed ulcers do thy soul possesse;
See, see a med'cine, hither make addresse:
Or if tentations, fears, or future harms;
'Gainst such assaults receive these pow'rfull
Charms.
These prayers may prove, if well these prayers
thou note,
'Gainst those a balm, 'gainst these an antidote.

Th. Bonham.

THe ſunne doth ſhine, the blind man doth
not ſee:
Light is but dark, if eye-ſight none there be.
Gerard to Latines gave a glorious light,
But in our Engliſh Hemiſphere 't was night:
Th' eclips is paſt, night gone, 't is now high day,
Gerard hath learn'd i' th' Engliſh tongue to pray.

Fr. Winterton.

A Margarite 's a precious thing:
but he that hath no skill
Eſteemeth it no more then that
the cock found on the hill.
A candle lights not if it be
in lantern dark conceal'd:
But turn the lantern, and there is
an uſefull light reveal'd.
The Engliſhman knew not the worth
of Gerards Margarite:
But now it is in Engliſh priz'd,
there 's profit and delight.
The lantern 's turn'd, the light appears
which was before conceal'd:
And now there 's Engliſh, none ſo blind
to whom 't is not reveal'd.

John Noare.

The

The contents of this book: divided into foure parts.

I. Confession of sinnes.

Prayer. *Page.*

1 HE weigheth and considereth the grievousnesse of originall sinne. 1

2 He recalls to our memorie the sinnes of our youth. 4

3 He reckons up our daily falls and slips. 6

4 He examines our life according to the first table of the commandments. 8

5 He examines our life according to the second table of the commandments. 11

6 He sheweth that we often partake in other mens sinnes. 14

7 He sheweth that we are many wayes convinced of sinne. 17

8 He

8 *He argues us to be convinced of the grievousnesse of our sinnes, by the effects of contrition.* 19
9 *He aggravates our sinnes by the greatnesse of Gods benefits.* 22
10 *He considereth the severitie of Gods anger against our sinnes in the passion & death of Christ.* 24

II. Thanksgiving for Gods benefits.

1 *HE renders thanks to God for forming us in our mothers wombe, and for our nativity.* 28
2 *He renders thanks for our sustentation.* 31
3 *He renders thanks for our redemption wrought by Christ.* 33
4 *He renders thanks for the incarnation of the Sonne.* 36
5 *He renders thanks for the passion of Christ.* 39
6 *He renders thanks for our vocation by the word.* 42

7 *He renders thanks for the expectation of our conversion.* 45
8 *He renders thanks for our conversion.* 47
9 *He renders thanks for the forgivenesse of our sinnes.* 50
10 *He renders thanks for our continuance in good.* 53
11 *He renders thanks for all the gifts of the soul and body, and for externall goods.* 56
12 *He renders thanks for the sacrament of Baptisme.* 59
13 *He renders thanks for the sacrament of the Lords supper.* 62
14 *He renders thanks for our preservation from evil.* 65
15 *He renders thanks for the promise of eternall salvation.* 68

III. Petitions for our selves.

1 HE *prayes for mortification of the old man.* 72
2 *For conservation and increase of faith.* 74

2 *For conservation and increase of faith.* 74
3 *For conservation and increase of hope.* 77
4 *For conservation and increase of charitie.* 80
5 *For conservation and increase of humility.* 83
6 *For the gift and increase of patience.* 86
7 *For the gift and increase of meekenesse and gentlenesse.* 89
8 *For the gift and increase of chastitie.* 91
9 *For contempt of all earthly things* 94
10 *For denial of himself.* 97
11 *For victorie over the world.* 100
12 *For consolation in adversity, and true rest of the soul.* 103
13 *For victory in tentations, & for deliverance from the snares and treacheries of the devil.* 106

14 *For a blessed departure out of this life, and a blessed resurrection unto life everlasting.* 109

IIII. Supplications for others.

HE *prayes for the conservation of the word, and increase of the Church.* 114
2 *He prayes for pastours and hearers.* 117
3 *He prayes for Magistrates and subjects.* 121
4 *He prayes for household-government, and private families.* 124
5 *He prayes for parents, brethren, sisters, kinsfolk, and benefactours.* 128
6 *He prayes for enemies and persecutours.* 131
7 *He prayes for those that are afflicted and in miserie.* 134

The disposition and method of this daily *Practice of pietie.*

This Practice of piety *is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves,*

1 The grievousnesse of our sinnes: *and ask pardon thereof for Christs sake.*

2 GODS benefits: *for which we must offer humble and heartie thanksgiving.*

3 Our own necessities: *where we must pray for conservation and increase of the gifts of the* Holy Spirit, *and for a spirituall victory in all tentations.*

4 Our neighbours necessities: *where we must pray for all things needfull for them, for this life and that which is to come.*

THE

¶ The first Part.

Of Confession of sinnes.

The Argument.

The meditation of our sinnes comprehendeth in it these two heads, of originall *and* actuall *sinnes.* Actuall *sinnes are committed in* thought, word, *and* deed. *By the* committing *of* evil, *and by the* omitting *of* good: *Against* GOD, *our* neighbour, *and our selves. The offenses of our* youth *are many, and our* daily infirmities *many. We are often tempted of the* flesh, *& we do often yield unto it. We* partake *many times in other mens sinnes: and in many things we are defective our selves. We are* convicted *of our sinnes by all the creatures: and we behold the severitie of* GOD *anger against our sinnes in the* passion and death of CHRIST.

PRAYER I.

He weigheth and considereth the grievousnesse of originall *sinne.*

HOly God, and just Judge! I know that *I was conceived and born in sinne:* I know that I was formed of *unclean* seed in the wombe of my mother: That poyson of sinne hath so corrupted and putrified my

Psal. 51. 5.

Job 14. 4.

2 whole nature, that no faeultie of my ſoul is free from the contagion thereof: That holy pledge of the divine image, which was committed unto me in our firſt father, is periſhed in me: There is no power at all in me to begin to come unto the ſaving knowledge of thee, the fear of thee, confidence in thee, and love of thee: There remains no ſufficiencie in me to perform obedience unto thy commandments: My will is averſe
Rom. 7. 23. from thy *law*: and *the law of ſinne in my members, being repugnant to the law of my mind*, makes my whole nature become corrupt and perverſe. *I wretched and miſerable man* do feel the power of ſinne cleaving faſt to my members: I do feel the yoke of wicked concupiſcence grievouſly preſſing me: For although I am rege-
Titus 2. 5. nerate, and renewed by the *ſpirit of grace, in the laver of baptiſme*; yet am I not as yet wholly free from the yoke and captivitie of ſinne. For that root of bitterneſſe, which lieth hidden in me, doth alwayes deſire to put forth new branches: The law of ſinne reigning in my fleſh, doth ſtrive to capti-

captivate me: I am full of doubts, 3
distrust, and desire of mine own honour: *out of my heart proceed wicked* Matt.15.1
cogitations: Filthy thoughts defile me throughout in thy sight: Out of that poysoned fountain flow forth rivers of poyson. *Enter not* therefore *into* Psa 1.143.2
judgement with thy servant, O Lord, but *be propitious unto me*, *according* Psal.51.1.
to thy great mercie: The *deep* of my Psal.42.8.
miserie *calleth upon the deep* of thy mercy: For this uncleanneſſe and filthineſſe of my polluted nature, I offer unto thee the moſt ſacred conception of thy Sonne: *For me he was born*: For Isa.9.6.
me therefore he was conceived. For me *he was made ſanctification*, *and* 1.Cor.1.30.
righteouſneſſe: For me therefore he is become purification and cleanneſſe. Through him, and for him, thy Sonne, have mercy upon me, O thou moſt Psal.50.8.
higheſt: and *ſet not in the light of thy countenance* that hidden corruption that cleaveth to my nature; but look upon thy beloved Sonne my Mediatour, and let his moſt holy and immaculate conception ſuccour my miſerie! *Amen.*

PRAYER II.

He recalls to our memorie the sinnes of our youth.

Psal. 25. 7. Jer. 31. 34. HOly God, and just Judge! *Remember not the offenses of my youth, and call to mind no more my sinnes that are past.* How many venemous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actuall transgressions hath the evil of Gen. 6. 5. originall sinne hatched! *The very thoughts of my heart are wicked and perverse,* even from my childhood; yea, even from my tender infancie: For when I was an infant but of one day, I was in no wise innocent before thee. As many as the dayes of my life are, so many offenses do burden me; yea many more by farre in number, Pro. 24. 16. seeing that the *just man falls seven times* in one day: But if the just fall seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my sinnes increased: and as much as hath been added to my

my life by thy bounty; ſo much hath been added to the courſe of my ſinnes, by the wickedneſſe of my corrupt nature. *I* examine my life that is paſt: and what elſe do *I* behold, but a filthy ſtinking cloke of ſinne? *I* attend unto the light of thy precepts: and what do *I* find in the courſe of my years that are paſt, but darkneſſe and blindneſſe? The tender flower of my youth ought to have been crowned with virtues, and offered to thee for a ſweet ſavour: The beſt part of my age paſt did ow it ſelf unto thee the beſt Creatour of nature: But the dirty filth of my ſinnes hath moſt foully polluted the flower of my age, and the ſtinking mud of my offenſes hath in a wonderfull and miſerable manner defiled me. The firſt age of man is amongſt all the reſt the fitteſt for the ſervice of God: But *I* have ſpent a good part thereof in the ſervice of the devil. The memory of many ſinnes, which the unbridled looſeneſſe of my youth hath commited, is ſet in my ſight: and yet there are many more which I cannot call to memory. *Who knows how oft he offendeth?* Pſal. 19.12

6 *fendeth? cleanse thy servant from secret faults.* For these offenses of my youth, *I* offer unto thee (holy Father) the most holy obedience, and perfect innocency of thy Sonne, who
Phil. 2. 8. was *obedient* to thee *unto death, even*
Luke 2. 42. *the death of the crosse. When he was* but a child of *twelve years old*, he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience *I* offer unto thee, just Judge, for a price and satisfaction for the manifold disobedience of my youth. *Amen.*

Prayer III.

He reckons up our daily falls and slips.

HOly God, and just Judge! There is no man innocent in thy sight, no man free from the spot of sinne: And I am bereaved of that glory, which I should bring with me to judgement: I am stripped of that garment of innocencie, with which I ought to appear arayed before
Prov. 24. 16. thee: *Seven times*, yea and oftener
Matt. 26. every houre I fall: seventie times seven times I sinne every day. *The spi-*

rit

rit indeed is ſomtimes *ready; but the fleſh is* alwayes *weak*: The inward man flouriſheth, and is ſtrong; but the outward man languiſheth, and is weak: *For* I *do not the good that* I *would, but the evil that* I *would not.* Rom. 7. 19. How often do vain, wicked and impious cogitations ariſe in my heart! How often do vain, unprofitable, and hurtfull words break forth! How often do perverſe, wicked and ungodly actions pollute me! *All my righteouſneſſe is as the cloth of a menſtruous woman*: Therefore I dare not plead for my righteouſneſſe before thee: But I humbly proſtrate my ſelf before thy moſt juſt tribunal, and out of the deeps do I cry unto thee: *Lord, if thou ſhalt decree to impute ſinne, who ſhall abide it?* Pſal. 130. 3. *If thou wilt enter into judgement, who ſhall ſtand?* Pſal. 143. 3. If thou wilt call me to appear according to the ſeveritie of thy juſtice, how ſhall I come before thee? *If thou wilt exact a ſtrict account of my life,* I *ſhall not be able to anſwer thee one for a thouſand*: Job. 9. 3. Therefore my mouth is ſtopped and I acknowledge before thee, that I have

8 deserved eternall torments; and withall I confesse with tears, that thou mayst justly cast me into prison for ever. Therefore for these daily sinnes of my life, I offer unto thee, holy Father, the most precious bloud of thy Sonne, which was poured forth on the altar of the crosse, which washeth me from all my sinnes. My sinnes which lead me captive are many in number, and most powerfull: But the ransome of thy Sonne is much more precious, and of more efficacy. Let that most perfect, plenarie, and holy price payed by Christ, obtein for me remission of sinnes! *Amen.*

Prayer IIII.

He examines our life according to the rule of the first table of the commandments.

HOly God, and just Judge! Thou gavest unto us thy *Law in mount Sinai*, and thou wouldst have it to be the rule of all our actions, words, and thoughts: That whatsoever is not squared by it, should in thy judgement be accounted sinne. Exod. 20.

As often as I look upon that most clear

clear glaſſe, I perceive mine own filthineſſe, and tremble every part of me. I ought to love thee, O my God, above all things: But how often do I love the world and forget the love of thee! I am bound to fear thee, O my God, above all things: But how often do I conſent to ſinne and let thy fear ſlip out of my memorie! Thou requireſt, that I ſhould truſt in thee, O my God, above all things: But how often in adverſitie doth my ſoul waver, and anxiouſly and carefully doubt of thy fatherly goodneſſe! I am bound to obey thee, O my God, with all my heart: But how often doth my refractary fleſh reſiſt the reſolution of obedience, *and lead me captive into the priſon of ſinne*! My cogitations ought to be holy, my deſires pure and holy: But how often is the quiet ſtate of my mind troubled with vain and impious cogitations! I ought to call upon thee, O God, with all my heart: But how often doth my mind wander in prayer, and doth anxiouſly doubt, whether her prayers be heard or no! How often am I remiſſe in prayer, and demiſſe in con- Rom. 7. 23.

10 ceiving confidence! How often doth my tongue pray, and yet I do not
Iohn 4.23. *worſhip thee in ſpirit and in truth!* How profound oblivion of thy benefits doth ſeiſe upon me! Thou doſt daily poure thy benefits upon me in a loving manner; and yet I do not daily return unto thee thankſgiving. How cold is my meditation of thy immenſe and infinite gifts beſtowed upon me! What ſlender devotion is there for the moſt part in my heart! I uſe thy gifts and yet I do not praiſe thee, who art the giver. I ſtick in the rivers, and come not to the fountain.
John 6.51. Thy word is *the word of ſpirit and life*: But I through ſinne and corruption have deſtroyed the work of thy holy Spirit within me. The ſparks of a good reſolution often inkindled, I as often extinguiſh: and yet I do not ſue to thee for increaſe of thy gifts. For theſe and all other my ſinnes and defaults, I offer unto thee, O my God, the moſt pure and perfect obedience of thy Sonne, who loved thee in the dayes of his incarnation moſt perfectly with his whole heart, and cleaved unto thee moſt firmly with

all

all his ſoul: in whoſe deeds, words, and thoughts, there was found no blot of ſinne, nor ſpot of the leaſt offenſe. That which I want, by faith I draw from his fulneſſe: Therefore for this thy wel-beloved Sonnes ſake have mercy, Lord, upon thy ſervant! *Amen.* 11 Isa. 53. 9.

Prayer IIII.

He conſidereth our life according to the rule of the ſecond table of the commandments.

HOly God, and juſt Judge! it is thy eternall and immutable will that I ſhould *honour* with due reſpect my *parents*, and the magiſtrates: But how often do I think too meanly of their authoritie! How often do I in heart refuſe to obey them! How often do I traduce their infirmities! O how often do I omit by ſerious prayers to further their ſafety! I often cheriſh anger conceived againſt them, whereas I ought with patience to ſubmit my ſelf unto them. Thy ſacred will requires that I ſhould do good to my neighbour in all things to my power: But how often doth it irk me to do him good! How doth it go againſt my ſtomach Exod. 20. 12.

to

12 to forgive him! How often am I ſolicited by my fleſh, to anger, hatred, envy and brawling! How often doth the fire of my angry heart burn within me, although contentious words be not heard without! Thy holy will requires that I ſhould live chaſtly, modeſtly, and temperately: But how often hath the love of drunkenneſſe and luſt made my ſoul captive to ſinne! How often do fires of luſt flame within me, although my outward members be reſtrained! *He that looketh upon a woman to luſt after her, hath already committed adulterie with her in his heart*, ſaith the Text: How often therefore in the ſight of God do we commit adultery! The inordinate and immoderate uſe of meat, drink and wedlock, often ſteals upon us, and makes us appear guilty before thee, if thou wouldeſt enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any ſort; but that I rather further and procure his good; that I traduce not his faults, but rather cover them with the cloke of charity; and that

Mat. 5. 28.

I do not cenſure him raſhly and unadviſedly: But how often do I ſeek mine own profit by injuſtice! How often do I ſpend my judgement raſhly upon my neighbour! Thy holy will requires, that my ſpirit, mind, and ſoul be free from concupiſcence! But how often doth my fleſh ſolicite me to ſinne and contaminateth my ſpirit with wicked concupiſcences! As a fountain doth abound with continuall bubbling of water, ſo doth my heart alwayes ſwell with evil concupiſcence. For theſe and all other my ſinnes and defects I offer unto thee, moſt holy Father, the moſt perfect obedience of thy ſonne, who loved all men with *perfect love*, and *in whoſe mouth was found no guile*, in whoſe words and deeds no abberrations, no corruption in nature: To this propitiation I flee with true faith, and *by faith* I ſuck out of his wounds, as much as is ſufficient to juſtifie me, and ſave me. Have mercy on me, my God, and my Father. *Amen.* 13 Iſa. 53. 9. 1. Pet. 2. 22. Rom. 3. 28.

PRAYER

Prayer VI.

He sheweth that we often partake in other mens sinnes.

HOly God and just Judge! Thou hast committed unto me, not onely the care of mine own soul, but also the care of my neighbours: But how often doth my neighbour through my negligence suffer great losse of godlynesse! How often do I neglect freely and boldly to chide him when he sinnes! How often do I, being hindered either by favour or fear, reprove him for his sinnes more slightly then I ought! In pouring
1. Tim. 2. 1. out *prayers* for his salvation, Iam too remisse; in reprehending his sinnes, I am too too timourous; in furthering his salvation, I am too slothfull: insomuch
Ezek 3. 21. that thou mayest justly *require at my hands the bloud of my neighbour that perisheth.* If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reproving of sinne. If the fire of sincere charity did burn in my heart, surely it would break forth more clearly into

to the ſpirituall incenſe of prayers to be made for the ſalvation of my neighbours. For a man to pray for himſelf, it is a dutie of neceſſity: But to pray for the ſalvation of his neighbour it is a deed of charity: As often therefore as I neglect to pray for the ſalvation of my neighbour, ſo often I condemn my ſelf for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and ſorrow fils all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but rather gives him a paſſage into a celeſtiall countrey: My neighbour dies the death of the ſoul, and behold, I am nothing troubled at it: I ſee him die, and grieve not at all; when as yet ſinne is the true death of the ſoul, and brings with it the loſſe of the ineſtimable grace of God and eternall life. My neighbour delinquiſheth againſt the king, who can onely kill the body; and behold I ſeek by all means his reconciliation: but he ſinneth againſt the King of all kings, *that can caſt both body and* Mat. 10. 28

ſoul

16 *ſoul into hell-fire* and yet I behold it in ſecurity, and not conſider that this offenſe is an infinite evil.

My neighbour ſtumbles at a ſtone; and I runne preſently to ſave him from a fall, or otherwiſe to raiſe him up, if he be fallen: He ſtumbles at the
Pſal. 118. 22. *corner-ſtone* of our ſalvation; and behold I ſecurely paſſe by it, and labour not with care and diligence to lift him up again. Mine own ſinnes are grievous enough: And yet I have not been afraid to participate in other mens ſinnes. Be propitious, O God, unto me great ſinner, and overburdened. To thy mercy I flee in Chriſt, and through Chriſt promiſed unto me: I come unto this Life being dead in ſinne: I come unto this Way, having gone aſtray in the path of ſinne: I come unto this ſalvation being by reaſon of my ſinne guilty of damnation. Quicken me, guide me, and ſave me, thou which art my Life, my Way and my Salvation for ever and ever. *Amen.*

PRAYER

PRAYER VII.

It sheweth that we are many wayes convinced of sinne.

HOly God, and just Judge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *I have sinned against heaven, and before thee, I am not worthy to be called thy sonne.* If I look down upon the earth, I think with my self, how I have abused thy creatures by my sinnes: I have infinitely abused not onely the darkness of the night, but also the light of the day to work works of darkness. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I find that the weight of my sins will counterpoise theirs. If I look upon the examples of the saints, I find that I come farre short of them in my holy service of thee. If I think upon the angel my keeper, I find that often I put him to flight by my sinnes. If I think of the devils, I find that I have often given place to their suggestions. If I weigh with

Luke 15. 18. 19.

18 with my self the rigour of thy law, *I* find that my life is many wayes irregular. If I look upon my self, I find that the very cogitations of my heart do accuse me before thy judgement. If I think upon the houre of *death* to come, I find that it is the
Rom. 6. 23 just *reward of my sinnes*, and (unlesse thou of thy mere mercie for Christ his sake shalt receive me) the gate and entrance into everlasting death. If I think upon the judgement to come, I find my deserts such, that thou mayst justly call me to the most exact account, and punish my sinnes according to the strict severitie of thy law. If I think upon hell, I find that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I find that I have by my sinnes justly fallen away from all hope of atteinment. All things therefore convince me of my sinnes: Onely thou, O my God, be not thou extreme against me! To Christ thy beloved Sonne my onely Mediatour I betake my self: By him I most firmly believe I shall obtein thy grace and remission of my sinnes.

Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left, bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and, like a *dove*, hide thy self *in the clefts of the rock*, that is, Cant. 2. 14. in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by: and thou shalt find rest, and thou shalt find protection, and thou shalt find deliverance therein. *Amen.*

Prayer VIII.

He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.

HOly God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burden of my

20 my ſinnes wherewith *I* am oppreſſed. The courage of my heart hath failed, and the ſharpneſſe of my eyes is decayed. My heart is preſſed, and from thence guſh out tears: My ſpirit is oppreſſed, and *I* forget to take my bread: My heart is wounded, and from thence guſheth out bloud, and
Pſal. 19. 12. a fountain of tears. *Who knows how oft he offendeth?* Who knows the ſorrow of the heart, that is in a great ſtrait by reaſon of offenſes? *My ſoul*
Pſal. 42. 2. is dry and broken in pieces, and *thirſteth* after the fountain of life: O Chriſt, feed me with the dew of thy Spirit of grace. My heart that is in a great ſtrait ſigheth unto thee: O thou true joy, give unto me peace and qui-
Rom. 5. 1. etneſſe of heart, that *being juſtified by faith, I may have peace with God.*
1. John 3. 20. My *heart condemneth me*: But do thou abſolve me, who art greater then my heart. My conſcience accuſeth me: But do thou abſolve me, who haſt faſt-
Col. 2. 14. ned to the croſſe *the hand-writing* of my conſcience. *I* offer unto thee, O my God, my *contrite* and humbled
Pſal. 51. 17. *heart*, or a moſt acceptable ſacrifice: *I* offer unto thee my ſighs as the meſ-

ſengers

ſengers of true and ſerious contrition: I offer unto thee my tears as abundant witneſſes of my unfeigned grief. In my ſelf I deſpair: In thee is my truſt. In my ſelf I faint: In thee I am refreſhed. In my ſelf I feel ſtraitneſſe: In thee again I find enlargement. I am troubled and *burdened* overmuch: Thou ſhalt refreſh me, and give reſt unto my ſoul. *One deep calleth upon another:* The deep of my miſery calleth upon the deep of thy mercy. *Out of the deeps do I cry unto thee: Caſt thou my ſinnes into the deep of the ſea. There is no ſoundneſſe in my fleſh by reaſon of thy anger: neither is there any reſt to my bones by reaſon of my ſinne: For mine iniquities are gone over my head, and become too heavy for me.* Cure my ſoul thou heavenly Phyſician, that I be not ſwallowed up of eternall death. Take the burden of my ſinnes from me, thou that haſt taken it upon thy ſelf on the croſſe, that I deſpair not under the intolerable burden thereof. Have mercy on me, thou fountain of grace and mercy. *Amen.*

21

Matt. 11. 28.

Pſal. 130. 1.

Pſal 130. 1.

Mic. 7. 19.

Pſal. 38. 3.

PRAYER IX.

He declareth the number and greatneſſe of Gods benefits unto us, and the grievouſneſſe of our ſinnes.

HOly God, and juſt Judge! By how much the more benefits thou haſt beſtowed upon me, by ſo much the more I grieve, that I have ſo often diſpleaſed thee ſo loving a Father. As many gifts as thou haſt heaped upon me, ſo many bonds of love haſt thou ſent over unto me. Thou wouldſt have bound me unto thy ſelf: but I have forgotten thee and thy beneficencie, and linked ſinne unto ſinne. *Father, I have ſinned againſt heaven, and before thee: I am not worthy to be called thy ſonne: make me as one of thy hired ſervants.* I am altogether diſpleaſed with my ſelf: Make thou me altogether to pleaſe thee. Thy large bounty, and wonderfull patience, have often invited me to repentance: But hitherto I have been backward to come. Thou haſt often called me, O moſt bountifull God, by the preaching of thy word, by the teaching of thy creatures,

Luke 15. 19.

Rom. 2. 4.

tures, by the punishment of the crosse, and by inward inspiration: But I have stopped the eares of my heart altogether at thy call. All the faculties of my soul, all the members of my bodie are thy gifts: I ought therefore with all the powers of my soul, and parts of my bodie, be ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breath which I fetch is thine; the aire which I suck in is thine; the sun, whose light I see daily, is thine. All these ought to have been unto me as furtherances and instruments to sanctitie of life: But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sunne I should have *put on the armour of light*: But therein have I committed the works of darknesse. How much soever is added unto my life, comes all from thy bountie: Therefore my whole life ought to be employed in thy

Rom. 13. 12.

24 thy ſervice, on whom it doth wholly depend: And yet I have ſcarce beſtowed the leaſt part thereof in thy ſervice. As many good inſpirations as I have felt within me, ſo many hand-maids of thy grace haſt thou ſent as ambaſſadours to invite me moſt lovingly to return unto thee by true repentance: But alas, how often have I ſtubbornly refuſed to give them audience! But yet receive him, who now at length returns unto thee with ſighing and a contrite heart; Sprinkle me with the bloud of thy
2. Cor. 7. 1. Sonne, that ſo being *purged from all the pollutions of the fleſh and the ſpirit, I*
Pſal. 51. 1. *may become whiter then ſnow*, and with all thy elect praiſe thee in the heavenly Jeruſalem world without end. *Amen.*

Prayer X.

He conſidereth the ſeveritie of Gods anger againſt our ſinnes, in the death and paſſion of Chriſt.

HOly God, and juſt Judge! I behold thy Sonne hanging upon the croſſe, and pouring forth plentifull rivers of bloud: I behold him, and

and behold for very terrour, I faint altogether. My ſinnes are thoſe iron nails with which I have bored his hands and his feet. My ſinnes are thoſe pricking thorns with which his moſt ſacred head (which is to be reverenced of the angelicall powers) was crowned. My ſinnes are thoſe ſtinging thongs, with which his moſt pure bodie (the proper temple of Divinity) was ſcourged. *A cruel wild beaſt hath torn in pieces* the heavenly *Joſeph*, and embrewed his coat with his bloud: I miſerable ſinner am that wicked beaſt: for my ſinnes did make an aſſault, and ruſh upon thy moſt beloved Sonne. If thy moſt obedient Sonne is ſo vexed and troubled for other mens ſinnes: what cauſe hath the undutifull and diſobedient ſervant to fear in regard of his own ſinnes! The wounds of my ſoul muſt needs be great indeed and mortall, when as thy onely begotten Sonne is ſo miſerably ſmitten for to cure them. The diſeaſe of my ſoul muſt needs be great indeed and mortall, when as the heavenly Phiſician, and ſe it ſelf, doth die upon the croſſe

25

Gen. 37. 33.

Iſa. 53. 5.

26 to cure it. I ſee the torment of his moſt holy ſoul: I heare the miſerable exclamation of my moſt holy Saviour uponthe croſſe: For me it is he is ſo vexed: it is for my ſinnes that he complaineth *that he is forſaken of God.* If the weight of other mens ſinnes doth ſo exceedingly preſſe the Almighty Sonne of God, that it wrings from him a bloudy ſweat: How intolerable ſhall the anger of God be, and how unmeaſurable ſhall be his wrath againſt the unprofitable ſervant! O thou drie and unhappy wood, that haſt alwayes ſerved as a ſlave the everlaſting fire of hell! What muſt thou fear when thou ſeeſt theſe things come to paſſe in the green wood! Chriſt is the green tree: In the root of his divinitie, in the love of his humanitie, in the boughsof his virtues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chaſtitie, the vine of joyfulneſſe, the palm of patience, and the olive of mercie. But if the fire of the divine anger inflames this green tree of life: How much more ſhall it conſume the ſinner

Matt. 27. 46

sinner like dry wood for his unfruitfull works! In what capitall and bloudy letters are my sinnes ingraven in the bodie of Christ! How conspicuous, O thou most just God, is thine anger against mine iniquities! How strait must that captivity needs be in which my soul was held, when so precious a ransome was paid for her dilivery! How great must the stains of my sinnes needs be, when rivers of bloud flow down from the bodie of Christ to wash them away! O thou most just God, and yet most mercifull Father, consider what indignities thy Sonne hath suffered for me; and forget the wicked works of me thy unworthy servant! Behold the profunditie of his wounds, and overwhelm my sinnes in the profound sea of thy mercie! *Amen.* 27

The ſecond part.

¶ Of thankſgiving for benefits.

The Argument.

The meditation of Gods benefits doth gather out of the garden of nature, and of the Church, ſundry, and thoſe moſt fragrant flowers of divine gifts: and recreating it ſelf with the odour thereof offereth again to God the ſacrifices of the lips, for a ſavour of ſweet ſmell. Now the immenſe and innumerable benefits of God may be divided according to three articles of our Chriſtian faith; God hath created, redeemed, *and* ſanctified *us. He heapeth his* benefits *on us in this life, and hath promiſed greater unto us in the life that is everlaſting. He conferres upon us the gifts of the* mind, *of the* body, *and of* fortune, *which we call externall goods. He* preſerveth *us* from evil, *and* conſerveth *us* in good. *That which is paſt he covereth, that which is to come he governeth. His* privative bleſſings *are more then his* poſitive. *In brief, we can neither in word expreſſe, nor in thought conceive, the number and dignitie of Gods* benefits, *which will afford unto us hereafter in the world to come, moſt plentifull matter of eternall praiſe and thanksgiving.*

Prayer I.

He giveth thanks for our forming in the wombe, and for our nativity.

ALmighty, eternall God, Father, Sonne, and holy Ghoſt, I give thanks to thee, I praiſe thee, I glorifie thee: becauſe *thy hands have faſhioned me, and made me wholly round*

Iob 10. 8.

round about. Thou formedst me like 29
clay in my mothers wombe. Thou 9
didst draw melike milk. Thou didst 10
curdle me like cheese: With flesh and 11.
skinne hast thou covered me, and
compacted me together with bones
and sinews. Thou hast given me life 12
and mercy, and thy visitation hath
preserved my spirit. This thy great
mercy bestowed upon me, I will ce-
lebrate with perpetuall praises. Thy
goodnesse I will sing of in continuall
songs. *Thou didst protect me in my* Psal. 139.
mothers wombe. I will confesse unto 13
thee: For I am wonderfully formed: 14
Marvellous are thy works, and that
my soul knoweth right well. My bones 15
are not hid from thee, which thou
didst make in secret, and deckedst me
with divers members in the lower
parts of the earth. Thy eyes saw me 16
yet being imperfect, and in thy book
were all my members written, which
day by day were fashioned when as yet
there were none of them. How preci- 17
ous unto me are thy thoughts, O God!
how great is the summe of them! If I 18
go about to reckon them, I find them
multiplied above the sands of the sea.

30 Thou didſt ſhew thy mercy unto me before I underſtood it : Thou didſt prevent me with thy bleſſings before I did deſire them : Thy bounty did embrace me on every ſide before I could give thanks for it. Thou art he who not onely didſt form me wonderfully in the wombe, but alſo didſt take me out : Thou art my hope even from my mothers breaſt : Out of my mothers wombe I was caſt upon thee : Thou art my God from my mothers wombe. As oftenas I think upon many that have been extinct, and never came to the light of this life : ſo often I admire and praiſe thee for thy mercy, which brought me out of that priſon into the theatre of this world ſafe and ſound. How many years are paſt in which I was not, and yet thou didſt erect for me this houſe of my body, and didſt bring me out of that bottomleſſe pit, and the darkneſſe of my mothers wombe! Thou gaveſt unto me a reaſonable ſoul : Thou madeſt me a man, not a ſtone, or a ſerpent. To thee, O my God, for this thy mercy be honour and glory for ever! *Ame*.

Prayer II.

He renders thanks for our sustentation.

I Render thanks unto thee, Almighty and mercifull God, for that thou hast susteined me from the very first dayes of my life. Naked I came into this world, and thou coveredst me most graciously. Hungry I entred into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee I fall again into nothing, and die. Through thee I bowe, and move my members: Without thee I can neither be partaker of life or motion. *Thine is the sunne that giveth me light*, which I see daily with mine eyes. Thine is the aire which I draw in with continuall breath. The night is thine, and the day is thine, whose intercourses serve for my labour and rest. Thine is the earth, whose fruits do nourish me most plentifully. Every creature in heaven, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is thine.* Whatsoever is necessary for

Mat. 5. 45.

Hag. 2. 8.

32 the sustentation of this my present life, all that I receive from thy most liberall and bountifull hands. O God, how liberall art thou to mankind! All things thou createdst long ago for the use of man: All things thou dost as yet preserve for the good of man. Whatsoever thou, of thine infinite goodnesse, affordest to the other creatures, thou affordest also unto me; for as much as thou dost wonderfully form, furnish, and conserve them for my sake. Some of the creatures serve to obey me; some to nourish me; some to clothe me; some to cure me; some to chastise me: But all of them to teach and inform me. Who can reckon up those divers kinds of nutriments, which thou hast created, and dost as yet produce out of the earth unto this day to nourish us? Who can enumerate those divers species of herbs which thou dost every yeare cause the earth to bring forth to cure us? Who can in words comprehend those sundry kinds of living creatures, which were made for mans use, and do yet all serve him? To thee

thee be praise and honour for ever, 33
who art the Creatour and Conserver of all things! Without thee the true sunne, I should vanish away as doth the shadow: Without thee the true life, I should presently depart out of this life: Without thee the true being, I should suddenly fall to nothing. To thee onely is due, that I live, move, and have my being. Therefore to thee alone will I live and adhere for ever. *Amen.*

Prayer III.

He renders thanks for our redemption wrought by Christ.

I Ow unto thee, O eternall and Almighty God, most heartie thanks for that thou hast created me when I was nothing: But much more for that thou hast redeemed me when I was lost and condemned. I did hang in the jaws of hell: And thou didst pluck me out *by the bloud of thy Sonne*. Col. 1. 14. I was the slave of Satan: but thy grace hath delivered me out of the power of the devil, and translated me into the king-

34 dome of Christ. I ow my self whol ly unto thee: beacuse thou createdst me wholly: My tongue ought alwayes to praise thee: becauſe thou gavest it unto me. My mouth ought alwayes to set forth thy praise: becauſe the aire and breath which it draws is thine. My heart ought alwayes to cleave unto thee with perpetuall love: becauſe thou didst form it. All my members ought to be ready for thy service: becauſe thou didst wonderfully frame them, how many and how great soever they be. But if I ow my self wholly uuto thee, becauſe thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity! The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast plucked out of the prison of the devil. *The lost groat* thou hast sought out with great carefulneſſe. In *Adam* I fell, and thou hast erected me: In *Adam* I was captivated in the bonds of sinne, but thou hast set me at liberty: In *Adam* I was lost, and again thou hast saved me. What am I worm

that

that thou shouldest be so solicitous for redeeming me? What am I worm that thou shouldest be so prodigally bountifull for saving me? If thou hadst altogether cast off our first parents after their fall, and hadst thrown them with all their posteritie out from the presence of thy glory into the lowest pit of hell, there is none of us could justly complain of any wrong done unto him: For they had received, and we had received for our deeds a just reward. What else could we have desired or expected from thee, who createdst us after thine own image, and furnishedst us with power and sufficiency to have kept our innocencie. But in this thou didst manifest thy incomprehensible and unspeakable love towarsds us, in that thou didst promise uuto our first parents after their fall, thy Sonne for their Redeemer, *and in the fulnesse of time didst send him unto us*, to call us from death to life, from sinne to righteousnesse, and from the infernall pit unto celestiall glorie. O thou lover of man, whose *delight is with the sonnes of men*, who 35 Gal. 4. 4. Prov. 8. 31.

34 dome of Chriſt. I ow my ſelf whol ly unto thee: beacuſe thou createdſt me wholly: My tongue ought alwayes to praiſe thee: becauſe thou gaveſt it unto me. My mouth ought alwayes to ſet forth thy praiſe: becauſe the aire and breath which it draws is thine. My heart ought alwayes to cleave unto thee with perpetuall love: becauſe thou didſt form it. All my members ought to be ready for thy ſervice: becauſe thou didſt wonderfully frame them, how many and how great ſoever they be. But if I ow my ſelf wholly uuto thee, becauſe thou createdſt me: What ſhall I repay unto thee for redeeming me out of ſlavery and captivity! The loſt ſheep thou haſt delivered out of the claws of the infernall wolf. The fugitive ſlave thou haſt plucked out of the priſon of the devil. *The loſt groat* thou haſt ſought out with great carefulneſſe. In *Adam* I fell, and thou haſt erected me: In *Adam* I was captivated in the bonds of ſinne, but thou haſt ſet me at liberty: In *Adam* I was loſt, and again thou haſt ſaved me. What am I worm

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36 who can worthily ſet forth the praiſe of thy love to man? Yea who can in mind conceive the worthines thereof? Theſe are the incomprehenſible riches of thy goodneſſe: This is the infinite treaſure of thy gifts, which the ſlenderneſſe of our capacitie and underſtanding cannot conceive. Was a ſervant ſo dear unto thee, that thy Sonne muſt be delivered to death for his redemption! Was an enemie ſo much to be beloved, that thou ſhouldeſt appoint thy moſt beloved Sonne to be his redeemer! My ſoul is aſtoniſhed with the very conſideration of this thy goodneſſe, and doth wholly turn and diſſolve it ſelf into the love of thee. *Amen.*

PRAYER IIII.

He rendreth thanks for the incarnation of the Sonne.

I Render thanks unto thee, Jeſu Chriſt, thou alone Mediatour and Redeemer of mankind, for that thou
Gal. 4.4. haſt in *the fulneſſe of time* perſonally united unto thee the true humane nature, and haſt vouchſafed to be born
Iſa. 7. 14. Heb. 2. 16. of a Virgin. How great is thy love to man, *in that thou didſt not aſſume the*

nature

nature of angels, but the seed of A- 37
braham! How great is the myſtery of 1. Tim. 3. 16
godlineſſe, that thou being very God wouldeſt be made manifeſt in the fleſh! How great is the inclination of thy pity that deſcending from heaven for my ſake, thou haſt endured to be born of a Virgin! For me moſt vile creature, Creatour Almighty, thou art become man. For me moſt abject ſervant, moſt glorious Lord, thou haſt put on the ſhape of a ſervant, that by taking fleſh upon thee, thou mighteſt ſet my fleſh at libertie. *To* Iſa 9. 6.
me thou art born: Whatſoever celeſtiall good therefore thou bringeſt with thee in thy nativitie ſhall be mine. *To me thou art given:* And therefore all things with thee. My nature in thee is more glorified, then it was in *Adam* diſhonoured. For thou doſt aſſume it into the Unitie of thy perſon, whereas it was weakened with accidentall corruption onely by Satan. *Thou art fleſh of my* Eph. 5. 30.
fleſh, and bone of my bone. Thou art my brother: And what canſt thou deny unto me, ſeeing thou art moſt nearly joyned unto me in the ſame

fleſh

38 flesh and affection of brotherly love? Thou art the Bridegroom, who according to the good pleasure of thy heavenly Father, hast coupled unto thee by a personall league the humane nature as a spouse: To the joy
Mat.22.2. of those nuptials I do proclaim and thankfully acknowledge that I my self am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himself would for man become man. Thou canst not utterly divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man and therefore my brother. Thou canst not altogether forget me, because thou hast
Isa.49.16. *graven me in thine own hands:* For the very communion of the flesh doth daily and continually put thee in mind of me. Thou canst not altogether forsake me seeing that it hath pleased thee to conjoyn unto thee the humane nature in a most near bond of personall union. Although therefore my sinnes do hinder me, yet the communion of nature doth not

repell

repell me. I will adhere wholly unto thee, becauſe thou haſt wholly aſſumed me wholly. *Amen.* 39

PRAYER V.

He renders thanks for Chriſtspaſſion.

HOw great thanks do I ow unto thee, O moſt holy Jeſu, for that thou haſt taken upon thee the puniſhment of my ſinnes, and haſt endured hunger, thirſt, cold, wearineſſe reproches, perſecutions ſorrows, poverty, bonds, whips, pricking of thorns; yea, and that moſt bitter death of the croſſe for me ſinner! How great is the flame of thy love which forced thee of thine own accord to throw thy ſelf into that ſea of paſſions, and that for me moſt vile and unthankfull ſervant! Thy innocency and righteouſneſſe made thee free from all ſufferings: But thy infinite and unſpeakable love made thee debter and guilty in my room. It is I that treſpaſſed, and thou makeſt ſatisfaction. It is I that committed rapine, and thou makeſt reſtitution. It is I that ſinned, and thou undergoeſt the paſſion. O Jeſu moſt benigne, I acknowledge the bowels of thy

40. thy mercy and the fiery heat of love. Thou ſeemſt to love me more then thy ſelf, ſeeing thou deliverest up thy ſelf for me. O moſt innocent Jeſu, what haſt thou to do with the ſentence of death? O thou moſt beautifull amongſt the ſonnes of men, what haſt thou to do with ſpittings upon thee? O thou moſt righteous, what haſt thou to do with whips and bonds? Theſe things belong not unto thee: They are all due unto me: But thou of thine unſpeakable love didſt deſcend into the priſon of this world, and take upon thee the ſhape of a ſervant, and moſt willingly undergo the puniſhment that was due unto me. I was for my ſinnes to be adjudged to the lake that burneth with everlaſting fire: But thou by the fire of love being burnt upon the altar of the croſſe, doſt free me from it. I was to be caſt away for my ſinnes from the face of my heavenly Father: And thou for my ſake complaineſt that
Mat.27.46. thou art *forſaken* of thy heavenly Father. I was to be tormented of the devil and his angels for ever: And thou of thine infinite love doſt deliver thy

ſelf

ſelf unto the miniſters of Satan to be afflicted and crucified for me. As many inſtruments as I ſee of thy paſſion, ſo many tokens do I ſee of thy love towards me: For my ſinnes are thoſe bonds, thoſe whips, and thoſe thorns which afflicted thee, all which of thine unſpeakable love thou enduredſt for me. Thy love was not yet ſatisfied with taking my fleſh upon thee: but thou wouldeſt make it as yet more manifeſt, by that moſt bitter paſſion of thy ſoul and bodie. Who am I, moſt mighty Lord, that, for me diſobedient ſervant, thou thy ſelf wouldſt become a ſervant ſo many years? Who am I, moſt beautifull Bridegroom, that for me the moſt filthy vaſſal of ſinne, and whore of the devil, thou haſt not refuſed to die? Who am I, moſt bountifull Creatour, that for me moſt vile creature, thou haſt not been afraid of the paſſion of the croſſe? I am to thee, moſt loving Bridegroom, the true ſpouſe of bloud, for whom thou doſt poure forth ſuch plenty of bloud. I am to thee, moſt beautifull Lily, a thorn indeed that is full of prickles. It is

42 I that laid upon thee a heavy and sharp burden, with the weight whereof thou wast so squeezed, that drops of bloud did distill abundantly from thy sacred bodie. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

Prayer VI.

He renders thanks for our calling by the word.

VNto thee, O Lord my God, is most due, all praise, honour, and thanksgiving, for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will and determinate counsel concerning our salvation. By nature *we are darknesse*; we *sit in darknesse, and in the region of the shadow of death*: But thou by the most clear light of the Gospel dost dispell this darknes. *In thy light do we see light*; that is, in the light of thy word we see *that true light that lighteneth every one that cometh into this world.* What use were there of a treasure that is hid, and a *light that is put under a bushel*?

Eph. 5. 8. Luk. 1. 79.

Psal. 36. 11. John 1. 9.

Mat. 5. 15.

I do therefore declare with thankfulneſſe that great benefit, in that thou haſt by the word of thy Goſpel revealed unto us that treaſure of benefits in thy Sonne. *How beautifull are the feet of thoſe that bring good tidings, and tell of ſalvation!* This peace of *conſcience*, and ſalvation of the ſoul, by the *preaching of the Goſpel* thou doſt yet declare unto us, and call us unto the kingdome of thy Sonne. I was led into the by-paths of errours, as it were a weak and miſerable ſheep: But thou haſt called me into the way again by the preaching of thy word. I was condemned, and utterly loſt: But thou in the word of thy Goſpel doſt offer unto me the benefits of Chriſt; and in the benefits of Chriſt, thy grace; and in thy grace, remiſſion of ſinnes; and in remiſſion of ſinnes, righteouſneſſe; and in righteouſneſſe, ſalvation and life everlaſting. Who can ſufficiently in words expreſſe thoſe bowels of thy mercy? yea, who can in mind conceive the greatneſſe, & the riches of thy goodneſſe? The *myſterie* of our ſalvation kept ſecret from eternitie, by the manifeſtation

Iſa. 52. 7. Nah. 1. 15.

Rom. 10. 15.

Rom. 11. 25.

44 nifestation of thy Gospel thou dost lay open unto us. The counsels which thou hadst concerning our peace before the foundations of the world were laid, thou dost reveal unto us by the preaching of *thy word*, which *is a lantern unto our feet*, whiles we go through this darksome valley *into* light everlasting. What had it profited us to have been born, unlesse by Christ thou hadst delivered us when we were captivated through sinne? What had it profited us to have been redeemed, unlesse thou hadst by thy word declared unto us the great benefit of our redemption? Thou dost *spread forth thy hands unto us all the day*. Thou *knockest at the gate* of our heart every day, and callest us all unto thee by thy word. O Lord most benigne, how many thousand thousands of men do live in the blindnesse of Gentilisme, and in errours, and have not seen that light of thy heavenly word which thy bounty hath granted us of all men most unthankfull! Alas, how often through our contempt and unthankfulnesse do we deserve that thou shouldst *take*

Psal. 119. 105.

Isa. 65. 2.

Rev. 3. 20.

from

from us the candlestick of thy word! 45
But thou of thy long patience dost Rev. 2. 5.
make as if thou sawest not our sinnes; Wisd. 11.
and of thy unspeakable mercy dost 23.
yet continue unto us that most holy pledge, and most precious treasure of thy word. For which thy great benefit we render unto thee eternall thanks, and we humbly beseech thee to continue it still unto us. *Amen.*

Prayer VII.

He renders thanks unto God for the expectation of our conversion.

I Render unto thee, most mercifull Father, immortall thanks, for that thou wouldest with so great patience and long-suffering expect my conversion; and hast brought me out of the path of sinne unto the fellowship of thy kingdome. How great is thy *long-suffering*, that thou hast not cast Rom. 2. 4.
me away from thy face, and thrust me down into everlasting torments, whereas I have deserved it a thousand times! How many thousands hath death prevented before they could attein unto true repentance! How many sinners hath the devil made

46 made obstinate, that they might not obtein forgiveneſſe of their ſinnes! There was no diſtinction in nature between me and them; onely thy goodneſſe and long-ſuffering: My offenſe was no leſſe then theirs; but thy grace did abound. Thy mercie ſtrove with my miſerie: I went on in my ſinne; and thou didſt go on in thy mercy: I deferred my converſion; and thou didſt deferre my puniſhment: I went aſtray; and thou didſt call me: I refuſed to come; and ſtill thou didſt expect me. This thy goodneſſe, moſt indulgent Father, I cannot extoll with ſufficient praiſes. This thy long patience, moſt mercifull God, I cannot recompenſe with any merits. Thou didſt preſerve me from many ſinnes, whereinto the corruption of the fleſh, the deceit of the world, and the perſwaſion of the devil, would have thrown me headlong as well as others. Neither haſt thou onely kept me from falling into ſinne; but alſo haſt moſt graciouſly expected my converſion from ſinne, into which I had fallen. I find thee more mercifull then I am ſinfull: I ſinned; and thou

thou madeſt as if thou didſt not ſee it: I conteined not my ſelf from wickedneſſe; and yet thou didſt abſtein from puniſhment. I did long time prolong my iniquity, and thou didſt prolong thy pitie. What were then my deſerts? Surely evil, and the worſt of evils, to wit my ſinnes, many in number, moſt grievous for weight, and deteſtable for varietie. Therefore to thy grace and bountie alone do I attribute it, that thou haſt ſo long expected my converſion, and delivered my ſoul out of the ſnares of ſinne. To thee, O Lord, be praiſe, honour, and glory, for ever and ever. *Amen.*

Bernard in his 3 Serm. of the ſeven loaves

Prayer. VIII.

He renders thanks for our converſion.

I Render thanks unto thee, my God, for that thou haſt converted my heart that was hard, and knew not how to repent: and for that thou haſt taken from me my ſtony heart, and given me an heart of fleſh. I had of my ſelf power to ſinne: But I had not of my ſelf power to riſe again to repentance. I could go aſtray of my

48 my self: But I could not return again into the way without thee. For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine and supernaturall power: So my soul being by nature crooked and prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely, be rectified, and lifted up to the love of thee, and heavenly things. I could deform my self by my sinnes most foully: But thou onely couldst reform me.

Grana. in the 2 book of the life of Chr. chap. 2.

Jer. 13. 23. As the *Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil.* Thou my God didst convert me, and I was converted; and when *I was converted, then I repented; and when I was instructed, then I smote my thigh. I was dead in sinne: And thou didst quicken me.* As much power as a dead man hath to raise himself: So much had I to convert my self. Unlesse thou hadst *drawn* me, I had never come unto thee; unlesse

Jer. 31. 19.

Eph. 2. 5.

leſſe thou hadſt ſtirred me up I had never watched unto thee; unleſſe thou hadſt illuminated me, I had never ſeen thee. My ſinnes were more ſweet unto me then hony and the hony-comb: But I am to thank thee, that now they are ſharp and bitter unto me; for thou haſt given me a ſpirituall taſt. The works of virtue were more bitter unto me then gall and aloes: But I am to thank thee that now they are become pleaſant and ſweet; for thou haſt by thy Spirit changed the corrupt judgement of my fleſh. *I went aſtray as a ſheep that* is loſt, and declined to the way of iniquitie: But thou, which art the good ſhepherd, haſt found me out, and brought me again unto the flock of thy ſaints. It was late ere I knew thee; for there was a great and darkſome cloud of vanitie before mine eyes, which would not ſuffer me to ſee the light of the truth: It was late ere I ſaw the true light; becauſe I was blind and loved blindneſſe, and walked through the darkneſſe of ſinne, into the darkneſſe of hell: But thou haſt illuminated me; thou

Iſa. 53. 6.

Granat. out. of *Auguſt.* Meditations.

50 ſoughteſt me, when I ſought not thee; thou calledſt me, when *I* called not upon thee; thou convertedſt me, when I was not converted unto thee; and thou ſaidſt with a moſt powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I ſaw thy light, and I knew mine own blindneſſe. For this thy immenſe and infinite benefit, I will praiſe thy name for ever and ever. *Amen.*

PRAYER IX.

He renders thanks for the forgiveneſſe of ſinnes.

I Ow and render unto thee, eternall and mercifull God, great thanks, for that thou haſt not *rejected me when I came unto thee*, but diddeſt moſt readily receive me, and moſt mercifully forgive me all my ſinnes. I was that prodigall ſonne, moſt indulgent Father, I was that *prodigall ſonne*, that by living *rioutouſly waſted his Fathers ſubſtance*: For I have defiled the gifts of nature; I have refuſed the gifts of grace; I have deprived my ſelf of the gifts of glory. I was naked and deſtitute of all

John 6.37.

Luke 15.13

all good things: and thou coveredst and enrichedst me with the robe of righteousnesse: I was lost and condemned: and thou of thy free grace hast bestowed upon me eternall salvation. Thou of thine ardent mercy didst embrace me and kisse me, in sending thy most *beloved Sonne that is in thy bosome*; and thy holy Spirit, which is *the kisse of thy mouth*, as ample witnesses of thine infinite love. Thou clothedst me with my first robe, in restoring me my former innocencie. Thou gavest me a ring for my hand, by sealing me with thy Spirit of grace. Thou didst put *shoes upon my feet* by arming me with the *Gospel of peace*. Thou *killedst the fat calf* for me, by delivering thy most dear Sonne to death for me. Thou didst cause me to feast and make merrie, by restoring the joy of heart, and the true peace of conscience unto me. I was dead; and through thee I was restored to life: I went astray; and through thee I came again into the way: I was consumed with povertie; and through thee I entred again into my former possession.

51

John 1. 13. Can 1. 1, 2.

Eph 6. 15

Luke 15. 23

52 sion. Thou mightest in thy just judgement have rejected me, seeing that I was polluted with so many sinnes, covered with so many offenses, and corrupted with so many iniquities:
Rom.5.21. But thy *mercy did abound* above my sinnes; thy goodnesse was greater then mine iniquitie. How often have I shut the gate of my heart when thou didest knock! Therefore when I knocked, thou mightest most justly have shut the doore of mercy against me. How often have I stopped mine ears that I might not hear thy voice! Therefore when I sighed unto thee, thou mightest most justly have stopped thine ears, and not hearkened unto my voice. But thy grace was more abundant then all my sinne and transgression. Thou didst receive
Isa.65.2. me with *thy hands spread forth*, and put away mine iniquities as it were a
Isa.38.17. cloud, and *cast all my sinnes behind thy back*. Thou remembrest my sinnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever *Amen*.

PRAYER

Prayer X.

He renders thanks unto God for conserving us in that which is good.

TO thee, Lord, be honour and glorie, and blessing, and thanksgiving : for that thou hast not onely in mercy received me upon my repentance : but also hast enabled me to abstein from sinne, and live more reformedly. What should it profit a man, to be free from his sickneesse, and presently to fall into a worse relapse ? What should it profit, to be absolved from sinnes past, unlesse grace be conferred to lead a godly life ? Thou, God most faithfull, hast shewed all the parts and offices of a faithfull and skilfull Physician in the cure of my souls wounds. My wounds were deadly, and thou didst cure them by the wounds of thy Sonne : But there was cause to fear, that the wounds that were healed might wax raw again : And thou by the grace of thy holy Spirit, as it were a fomentation, hast hindred it. How many be Rev. 6. 12.

54 thoſe that after remiſſion of ſinnes obteined, return again to their former courſe of life, and reiterating their ſinnes, more grievouſly offend God! Alas, how many do we ſee, that being freed from the yoke of ſinne, return to their former captivitie, and being brought out of the ſpirituall Egypt, look back again to the pots! *They have fled from the pollutions of the world, by the knowledge of Chriſt, and do wallow again in the ſame*, by repeating the former converſation of their moſt wicked life. They were freed out of the bonds of Satan by their converſion, and again are held entangled in the ſame, by the deluſion of wicked ſpirits: Surely, their latter end is worſe then their beginning: *And it had been better for them never to have known the way of righteouſneſſe, then having known it, to turn away from the path of the holy commandments which were delivered unto them.* Theſe are the *dogs that return again to their vomit; and ſowes that after their waſhing wallow again in the mire.* Whatſoever hath happened unto

2. Pet. 2. 20.

22.

2. pet 2. 21.

22.

to them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacie of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults; and furnished me with power sufficient for victory. *Thy strength was powerfull in my weaknes*: From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I find in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.*

55

2. Cor. 12. 9.

Prayer. XI.

He renders thanks for all the gifts of the soul and bodie, and for externall goods.

I Render unto thee, eternall and mercifull God, as it is most due eternall thanks: for that thou hast not onely made me a bodie and a soul; but moreover hast furnished me with sundry gifts of the soul and bodie, and also with externall goods. Thou which art wisdome it self, Pal. 94. 10. *teachest man all knowledge*: If therefore I know any good, it is a demonstration of thine abundant grace towards me. Without thy light, my mind is darksome: Without thy grace, my will is captive. If there be in me either any wit or prudence, it is all to be attributed to thy clemencie. Wisdome is the eye of the soul, and divine grace is the eye of wisdome. Whatsoever we know, we know either by the light of nature, or by the revelation of thy word: But from thee, O thou light of eternall wisdome, doth the illumination of nature spring: From thee also doth the reve-

revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift. Thou, O indeficient fountain of life, art my life and the length of my dayes. Thou, O eternall health it self, art the strength of my body, and the vigour of my virtue. *Man liveth not by bread onely, but by every word that proceedeth out of thy mouth*: So then man is not preserved in health and strength by bread onely; neither is he preserved from diseases by physick onely: but by every word that proceedeth out of the mouth of God. Tranquillitie of the mind preserveth the health of the bodie: And true godlinesse begetteth tranquillitie of the conscience. From thee, O thou chief good, all true godlinesse, all tranquillitie of the mind without disturbance, and all wished-for health of body doth come. Moreover, whatsoever externall good I do possesse, all that I ow unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much lesse then are all these externall goods which thou dost heap upon

57

Mat. 4. 4.

58 on me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. There is nothing more bleſſed then to do good, and to be liberall to others: and thou haſt made me partaker of this bleſſedneſſe, by beſtowing liberally theſe outward goods upon me. Thou haſt ſowed in me the ſeed of thy grace, that from thence there may ariſe to others an harveſt of liberality and beneficency. Thou haſt committed many things unto me, as unto a ſteward, that I might have wherewithall to do good to my fellow-ſervants. From thee the fountain of all good there deſcends upon me ſtreams of goods: Whatſoever I am, whatſoever I poſſeſſe, whatſoever I beſtow, depends all, I confeſſe, upon thy bounty. For this thine ineſtimable mercy, I will give thee thanks for ever. *Amen.*

Prayer XII.

He renders thanks for the sacrament of Baptisme.

TO thee, O eternall and mercifull God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my sinnes: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their sinnes! There is no difference in nature between me & them: Onely thy superabundant grace hath made a difference. I was joyned with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnesse, that thou didest *find* me, when I *sought* thee not; that thou didst heare me, before I *asked*; that thou didst *open* unto me, Matt. 7 7.

before

60 before I *knock*. This thy mercie exceeds all praise, yea and all admiration. I was *baptized in thy holy name*, thy name for me was called upon: Therefore I am received into the heavenly family, being made the sonne of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly laver: in it therefore I am washed and purged from all my uncleanesse. It is the laver of regeneration and renovation: By it therefore I am regenerated & renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, & by the effusion of his most precious blood; of all that he hath left the saving fount of baptisme as a pledge. Therefore the conferring of baptisme, is the besprinkling of the bloud of Christ. That precious *bloud of Christ doth make me clean from all my sinnes, and makes me whiter then snow* in the sight of God. O eternall God, thou hast made an eternall covenant with me in baptisme; unto which I have alwayes recourse by true and serious repentance.

Matt. 28. 19.

1. John 1. 7.

Psal. 51. 7.

repentance. *Thou haſt betrothed me unto thee for ever in judgement and righteouſneſſe,* in grace and mercy: Thou haſt given me an *earneſt* and pledge of thy Spirit in baptiſme: Therefore thou wilt not caſt me away from thy face; but being mindfull of thy promiſe, thou wilt lead me into the joyes of the celeſtiall marriage. As at the baptiſme of Chriſt my Mediatour and head *the heavens were opened*: So by the communion of the ſame baptiſme, thou haſt opened unto me the gate of paradiſe. As at the baptiſme of Chriſt, the holy Ghoſt deſcended upon him, and a voice from heaven did teſtifie that he was the beloved Sonne of God: So by the ſame communion of the ſame baptiſme, I am made a partaker of the holy Ghoſt, and adopted to be a ſonne of God. For which ineſtimable benefit, I will give thanks unto thee, my God, for ever. *Amen.* 61

Hoſ. 2. 19.

Eph. 1. 14.

Matt. 3. 16.

PRAYER

Prayer XIII.

He renders thanks for the sacrament of the Lords supper.

HOw great thanks do I ow unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the bodie and bloud of thy Sonne! What is there in heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certain testimonie and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowest upon me, that I may have a most certain testimony of thy grace towards me. As often as I fall through my sinnes from the covenant of baptisme: so often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwells, and

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *Whosoever shall eat my flesh, and drink my bloud, hath eternall life, and I will raise him up at the last day*, that is, *to* the *life* of glory. For *this is the bread* of life *which descended from heaven*, that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which

63

John 6. 54.

50.

was

64 was offered for my sinnes. I cannot in any wise doubt of Christ his dwelling in me, when he seals unto me the same by the communion of his body and bloud. I cannot in any wise doubt of the assistance of the holy Spirit, when my infirmity is strengthened with such safegard. I am not afraid of Satans assaults, when as this angelicall food doth make me strong to fight. I am not afraid of the allurements of the flesh, when as this quickning and spirituall food doth corroborate me by the virtue of the Spirit. These taken and drunk do make Christ to dwell in me, and me in Christ. The good shepherd will not suffer the sheep that is fed with his own body and bloud, to be devoured by the infernall wolf: Neither will the power of the Spirit suffer me to be overcome by the weakness of the flesh. To thee, O Saviour most benigne, be praise, honour, and thanksgiving, for ever and ever. *Amen.*

Hilar. in his 8. book of the Trinitie, page 141.

Prayer XIIII.

He renders thanks to God, for preserving us from sundry evils.

TO thee, O eternall and mercifull God, I render eternall thanks, for that thou hast hitherto preserved me from infinite evils and dangers, and hast kept me safe by the guard of thy holy angels. Thy privative blessings, by which thou dost keep me from evil, are more in number then thy positive, by which thou dost conferre good upon me. As many evils of soul and bodie as I see in others; so many tokens do I see of thy mercie toward me: For my deliverance from those evils is to be attributed as due onely to thy goodnesse. How great is the power of the devil! How great is his subtiltie! As often therefore as that malignant and most subtil spirit, and our most potent adversarie doth labour to do us any mischief; so often by the buckler of thy benignity, and by the guard of thy holy angels being protected, I have been able to escape his nets

66 nets. But who can reckon up the treacherous assaults and invasions of the devil? Who can therefore reckon up the riches of thy bounty? When I sleep by night, the eye of thy providence doth watch over me, that the infernall enemy which goeth about like a roring lion, may not be able by his strength and subtilty to oppresse me. When by day Satan by his tentations doth set upon me, the strength of thy right hand doth most bountifully comfort and strengthen me, that the deceitfull tempter may not allure me into his snares. When an innumerable host of evils hangs over my head, thy blessed
Psal. 34. 7. Zech. 2. 5. angels encamp about me like a fiery wall. There is no creature so vile, so weak, and so little, of which I do not stand in danger many wayes. How great and immense a benefit is it therefore, that thy providence doth preserve me safe from them! My soul is prone to sinne, and my bodie to falling: Therefore, O Lord most benigne, my soul thou governest by thy blessed Spirit, and my
Psal. 91. 11. body by thy angelicall buckler: *For thou*

thou hast given thy angels charge over me to keep me in all my wayes, and to bear me up with their hands, that I dash not my foot at any time against a stone. To *thy mercy* I attribute it *that I am not consumed.* New dangers compasse and environ me about every day: Thy mercy is therefore renewed unto me every morning: *Thou dost neither slumber nor sleep*, O thou faithfull and watchfull keeper of my soul and bodie: Thy grace is the shadow on my right hand, that the noon-tide rayes of open and violent persecution strike me not, nor the darknesse of the night cause me to fall into the secret and hidden snares of the devil. Thou dost keep my ingresse; thou dost direct my progresse; thou dost govern my egresse: For which thy great benefit I will sing praises unto thee for ever. *Amen.*

Lam. 3. 22.

Psal. 121. 4.

PRAYER

Prayer XV.

He renders thanks for the promise of everlasting salvation.

I Render thanks unto thee, heavenly Father, for that thou hast not onely given me free remission of my sinnes, and the inward renewing of the Spirit, but also an assured promise of everlasting salvation. How great is thy goodnesse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; and so many, that they cannot be numbred; So farre extended, that they cannot be termed; and of such price that they cannot be valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infal-

Bern. in his 2 serm. of the 7 loaves, p. 181. *Bonavent.* in the 7. book of his compend cap. 32

infallible promise of these goods! 69

That I am already *saved by hope*, the Apostle of the truth doth manifest: *And* that *hope maketh not ashamed*, it is proved by evident testimonie. Why therefore is the ship of my heart, in which Christ is carried by faith, so often tossed up and down with storms and waves of doubtings? Thou hast given unto me a promise of salvation, O God, thou God of truth: How can I therefore any longer doubt of the certainty and immutabilitie of thy promise? That promise of life comes of thy mere free-will: And therefore it depends not upon the merit of my works. I am by faith as surely ascertained of the benefits promised of thy grace, as I am assured by the sight of mine eyes of those which I alreadie have. Thou feedest me with the bodie and bloud of thy Sonne. Thou sealest me by the inward testimonie of thy Spirit: What more certain testimonie, or more pretious pledge can therer be to confirm unto me the promise of salvation? I find in very deed that thou *art with me in the troubles* of this present

Rom. 8. 24.

Rom. 5. 5.

Psal. 91. 15.

70 ſent life: How can it otherwiſe be but that I ſhall be with thee in that moſt bleſſed fellowſhip of eternall life? If thou beſtoweſt upon me ſuch great things in the poore cottage of this world: How much greater wilt thou beſtow in the palace of the heavenly paradiſe! Whatſoever thing to be hoped for thou haſt promiſed, is as certain unto me, as all thoſe things, which thou haſt given me for my uſe in this world. Thy mercy and truth is ſtrengthened and ſhall be ſtrengthened over me for ever. Thy mercy did prevent me, and *thy mercy ſhall follow me*: It prevented me in my juſtification, and it ſhall follow me in my glorification: It prevented me that I might live piouſly, it ſhall follow me that I may live for ever with thee. Therefore I will praiſe and ſing of thy mercy and truth for ever. *Amen.*

Pſal.117.2.

Pſal.23.6.

The third part.

Of Petitions for our ſelves.

The Argument.

The meditation of our own wants, doth ſhew that we have of our ſelves no manner of ſpirituall good: And therefore that it becometh us to renounce all confidence in our own ſtrength, and to flee to the aid and ſuccour of Gods mercie, promiſed unto us through Chriſt: By this conſideration of our manifold wants, our ſoul is lifted up unto God, and begs of him mortification *of the old man, and* renovation *of the new, which is neceſſarie for all thoſe that are born again. This* renovation *conſiſteth in the* conſervation *& increaſe of* faith, hope, charitie, humilitie, patience, gentlenteſſe, chaſtitie, *and the other virtues: And therefore we ought with ſerious prayer to ſue unto God for it. Moreover ſeeing that daily we are aſſaulted by the* fleſh, *the* world *and the* devil: *inſomuch that our* fleſh *ſolicites us unto the love of earthly things; the* world *with hatred, and* Satan *with his treacheries oppugnes us: We have juſt cauſe to* pray *daily unto the Lord of hoſts, who propoſeth unto us this battel, and a reward of victory,* For contempt of earthly things: For deniall of our ſelves: For conqueſt over the world: For comfort in all adverſitie, *and true tranquillity of the mind:* For victorie in tentations, *and preſervation from the devils treacheries. And to conclude, ſeeing that the aid and aſſiſtance of God in the houre of death, and the day of judgement is moſt neceſſary: Therefore we muſt every day humbly* pray for a bleſſed departure *out of this life, and a* bleſſed reſurrection *unto life everlaſting.*

PRAYER

PRAYER I.

He prayes for mortification of the old man.

MOst holy and most mercifull God, Father of our Lord Jesus Christ, through the same thy beloved Son by thy holy Spirit, I humbly beseech thee, that thou wouldest be pleased to work in me a daily mortification of the old man, that according to the inward man I may
Rom. 7.17 in thee be strengthened. *Sinne dwells in my flesh*: But give thou unto me the strength of the Spirit, that I do not
Rom. 6.12. *suffer it to reigne in me. Thou dost*
Psal. 90.8. *set my secret sinnes before thee in the light of thy countenance*: But set thou them, I beseech thee, in the light of my heart, that I may see them, and grieve, and humbly sue unto thee for pardon. I am not as yet altogether free from sinne dwelling in me: But grant, I beseech thee, in mercie, that I may be free from the guilt thereof, and from condemna-
Rom. 7.23. tion. *The law of sinne in my members is repugnant unto the law of my mind* which is renewed: But give unto

unto me the Spirit of thy grace, that I may captivate the law of sinne, and not be captivated by the old flesh. *The flesh* within me *lusteth against the spirit, and the spirit against the flesh: The spirit indeed is ready, but the flesh is weak*: Grant therefore unto my spirit the riches of thy strength and virtue, that it may overcome the evil concupiscences of the rebellious flesh. That whorish *Dalilah* with her allurements doth daily set upon me: But *strengthen thou me by thy Spirit in the inward man*, that at length she overcome me not. O How grievous and hard a thing is it for a man to fight against himself, that is, against his flesh! How difficult and hard a matter is it for one to overcome a domestick enemie! Unlesse in this combate thou dost arm me with thy heavenly strength, there is great fear that I shall be constrained to yield unto this enemie, by reason of her secret and hidden treacheries. Presse, burn, launce, mortifie the old man, that I may escape his fawning deceit and seducement. Grant unto me that I may

73

Gal. 5. 17.

Matt. 26. 41.

Judg. 16. 6.

Eph. 3. 16.

74 daily die in my ſelf, that by the allurements of the fleſh I be not ſeparated from the life that is in Chriſt. Kindle in my heart the fire of the Spirit, that I may ſacrifice unto thee the beloved ſonne of all my evil
1. Cor. 15. 50. luſts, and mine own will. *Fleſh and blond cannot inherit the kingdome of God*: Let them therefore die in me that I be not excluded from the
Rom. 8. 13. kingdome of heaven. *They that live according to the fleſh ſhall die: But they which by the Spirit do mortifie the deeds of the fleſh ſhall live. They*
Gal. 5. 24. *that are Chriſts, do crucifie the fleſh with the luſts thereof*: Therefore ſtrike thorow and crucifie my fleſh, O Chriſt, thou that waſt upon the altar of the croſſe pierced thorow and crucified for me. *Amen.*

Prayer II.

He prayes for the conſervation and increaſe of faith.

THou haſt lighted in my heart, thou living and eternall God, the light of ſaving faith: which I humbly beſeech thee, of thy goodneſſe and clemencie, to keep and increaſe.

increaſe. I often feel weakneſſe of faith, I often waver, and am toſſed with ſtorms of doubts and fears: Therefore I humbly call upon thee with thy bleſſed Apoſtles, that thou wouldſt vouchſafe to increaſe it. My heart propounds unto thee a good word. *Thou wilt not break the bruiſed reed, nor quench the ſmoking flax.* I carrie my *treaſure in a veſſel of clay*: The toreh of faith I bear about me in a brittle veſſel. What elſe remains there, but that with ſerious prayers and ſighs I commend it unto thy cuſtodie, and daily pray unto thee for increaſe of the ſame? In the darkneſſe of this life and preſent world, make me partaker of the heavenly light of faith. Thy word is light and life: Grant unto me of thy mercie that by true faith I may ſtick unto thy word, and be made by thee a ſonne of light and life. Againſt all the tentations of Satan, againſt all oblocutions of the world, yea againſt the cogitations of mine own heart, let the comfort of thy word prevail in me. One word of Scripture is of more worth

75

Luk. 17.5.

Iſa. 42. 3.

2. Cor. 4.7.

76 then *heaven and earth*, in that it is
Luke 21. 33. more *firm then heaven and earth*. Effect in me by thy holy Spirit, that I may firmly believe thy word, and yield my reason and my senses to the obedience of faith. Thy promises are of thy mere free graee, neither do they depend upon the condition of my worth and merits: I may therefore with most assured faith relie upon them, and with my whole heart trust in thy goodEph. 3. 17. Gal. 2. 20. nesse. *By faith Christ dwells and lives in my heart*: Conserve therefore in me the free gift of faith, that my heart may be and alwayes remain the habitacle of Christ. Faith is the seed of all good works, and the foundation of holy life: Conserve therefore, most bountifull Lord, and confirm this in me, that my spiritu-
all harvest, and dwelling, suffer no losse. Strengthen my faith, that it
1. John 5. 4. may *overcome the world*, and the
Matt. 5. 15. prince of the world: Increase the light thereof, that it may daily cast forth more clear beams outwardly: Conserve it in the midst of the darknesse of death, that it may cast

light before me to true life. Rule me by thy holy Spirit, that I loſe not this faith by conſenting unto the luſts of the fleſh, and taking pleaſure in ſinne againſt my conſcience: But confirm in me that good work which thou haſt begun, that by preſeverance of my faith I may obtein the inheritance of eternall life. *Amen.*

Prayer III.

He prayes for the conſervation and increaſe of hope.

ALmighty, eternall, and mercifull God, I beſeech thee by the moſt ſacred wounds of thy Sonne to uphold in me the prop of ſaving hope. Sometimes my heart doth wave like a ſhip in the midſt of the ſea: But grant thou unto me the ſafe and firm *anchor* of im- Heb. 6. 19.
moveable hope; Still the waves of tentations and doubts, thou that art the God of hope, and all conſolation. As certain and immoveable as the truth of thy promiſe is, ſo certain may the firmneſſe of holy

78 hope be in me. I reſt upon thy promiſes: And thou wilt not leave me deſtitute of aid. My confidence is in thy bountie: And thou wilt not leave me deſtitute of comfort. *I know on whom I have believed, and I am ſure that he is able to keep that which is committed unto him by me, againſt that day. I am moſt certainly perſwaded, that thou which haſt begun a good work in me, wilt alſo finiſh it untill the day of Jeſus Chriſt.* There are three things that lift me up when I am proſtrate; that uphold me when I am falling; that direct me when I am wavering: to wit, thy love in my adoption; the truth of thy promiſe; and thy power in performance. This is the threefold cord, that thou letteſt down unto me into this priſon, out of my heavenly countrey, that thou mayſt lift me up, and draw me unto thee, unto the ſight of thy glory. This hope is the anchor of my ſalvation: This is the way that leadeth unto paradiſe. The meditation of thy command makes me hope: The meditation of thy goodneſſe ſuffers me not to deſpair of thy

2. Tim. 1. 12. *Bern.* Serm. 3. of the fragments of the 7. loaves, col. 183. Phil 1. 9.

thy mercie: the meditation of mine own frailtie ſuffers me not to hope and truſt in my ſelf, or mine own power and merit. By how much the leſſe my hope is faſtened on theſe frail and fluxible ſands of preſent goods and humane aid: by ſo much the more ſolidly and certainly it is ſtabliſhed upon the firm and immoveable rock of thy promiſe, and celeſtiall things. Unite my heart unto thee, that I may altogether withdraw my ſelf from the world, and cleave unto thee with all my heart. Unto thee I flee, as unto the *throne of grace*, and altar of mercie, Heb. 4. 16. and ark of the covenant, and ſanctuary of libertie, *and the rock of my* Pſal. 18. 2. *ſtrength, and horn of my ſalvation.* In me there is nothing but ſinne, death, and condemnation: In thee there is nothing but righteouſneſſe, life, health, and conſolation. I deſpair therefore in my ſelf, and I hope in thee: I am daſhed in pieces of my ſelf, and I am raiſed up by thee. Let tribulations be multiplied, ſo that thy quickening conſolations be preſent unto me, and erect my hope. *Tribu-* Rom. 5. 3.

80 *lation worketh patience; and patience, ex-*
4 *perience; and experience, hope; and hope*
5 Psal. 31. 1. *maketh not aſhamed. In thee, O Lord, do I put my truſt, let me never be confounded.* Amen.

Prayer. IIII.

He prayes for the conſervation and increaſe of charitie.

1. John 4. 8. ETernall and mercifull God, who art charitie and *love* it ſelf, grant unto me the riches of true and ſpirituall love. My heart is cold, my heart is earthy: O thou that art fire, O thou that art love it ſelf, kindle me. My heart is hard and ſtony: O thou that art the rock, O thou that art love it ſelf, ſoften me. My heart is full of thorns and thiſtles of anger and hatred: O moſt gracious Father, O thou that art love it ſelf, weed me. Psal. 18. 1, 2. *I will love thee, O Lord my ſtrength, my rock, and my tower of defenſe, my deliverer, my God, my buckler, and the horn of my ſalvation.* Whatſoever I ſee in the creatures either good or excellent, all that I find in thee, who art the chief

chief good, more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is ſuch plenty & excellency of all good. It is ſo much the better for me, by how much the more I come unto thee, then whom there is nothing better: But I will come unto thee not walking on the feet of my body, but loving thee with the affection of my heart. If I deſire beauty, thou art the moſt beautifull of all: If I deſire wiſdome, thou art the wiſeſt of all: If I deſire riches thou art the richeſt of all: If I deſire power, thou art the moſt powerfull of all: If I deſire ſtrength, thou art the ſtrongeſt of all: If I deſire honour, thou art the moſt glorious of all. Thou didſt love me from eternity: I will therefore love thee again unto eternity. Thou didſt love me in giving thy ſelf for me: I will love thee again in rendring my ſelf up wholly unto thee. Let my heart be ſet on fire; let every creature ſeem vile unto me: Do thou onely become ſweet unto my ſoul. It was thy will that the humane nature ſhould

82 be united unto thy Sonne by an unſeparable union: How much more is it fit that my heart be joyned unto thee by an unſeparable bond of love? A divine love drew thy Sonne from heaven to earth, tyed him to a pillar to be whipt, and faſtened him to the croſſe to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven, and bind me to thee the chief good, and that unſeparably? I ſhould offer much injurie unto thee and unto my ſelf, if I ſhould love terrene, vile, and mean things, when thou haſt ſo much honoured me, and given me ſuch large promiſes, to the end I might love thee. From this love of thee let there ariſe in my heart a
John 14.15. ſincere love of my neighbour. *Who-*
1. John 4.20 *ſoever loveth thee* (O thou chief good) *keepeth alſo thy commandments*: ſeeing that the doing of the work is the triall of love. Wherefore ſeeing that thou haſt commanded us
1. John 4.20 *to love our neighbours*, therefore no man loves thee ſincerely, which payeth not unto his neighbour the debt of love. Whatſoever my neighbour is, he

he was so dear unto thee, that thou didst wonderfully create him, mercifully redeem him, and gratiously call him to the fellowship of thy kingdome: In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternall and unchangeable. *Amen.*

PRAYER V.

He prayes for the conservation and increase of humility.

ALmighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charity and the violet of humilitie: that I may by my deeds of charitie cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I, Lord, in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing that I am nothing in thy sight, grant that I may seem to my self nothing in mine own sight. Keep down that swelling

pri-

84 pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the ſtreams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatſoever good thing there is in me, it deſcends from the fountain of thy goodneſſe unto me. Therefore I can challenge no good unto my ſelf, ſeeing that there is nothing properly mine. By how much the more I think highly of thee: By ſo much the more I think baſely of my ſelf. Farre be it from me, moſt gratious Lord, farre be it from me, to be proud of thy bleſſings, and in reſpect of them to deſpiſe others. The treaſures of thy riches thou didſt depoſe in the cheſt of my heart, as many and as great as it pleaſed thee: God forbid that I ſhould attribute them unto mine own worth, and aſcribe them unto my ſelf. Thou didſt kindle in my heart, by thy Spirit, the fire of piety and love: Grant, I beſeech thee, that I may cover it with the aſhes of humilitie.

militie. How little is the honour that by man is given unto man! How little is the praiſe wherewith man is graced by man! But he, O moſt mighty Creatour, is great indeed, that is great with thee. He that pleaſeth thee, pleaſeth the true prizer of things: But no man pleaſeth thee, unleſſe he diſpleaſe himſelf. Thou art the life of my life: Thou art the ſoul of my ſoul: I therefore reſigne my life and ſoul into thy hands, and with an humble heart cleave faſt unto thee. Let thy highneſſe look upon my lowlineſſe: Let thy loftineſſe look upon my baſeneſſe. Alas! why do I ſo deſire to be extolled in the world, ſeeing that there is nothing in the world to be deſired? Why do I ſo much lift up my ſelf, when as the yoke of ſinne doth ſo keep me down? Let the goad of thy godly fear prick my heart, leſt it die of the moſt dangerous diſeaſe of ſpirituall tumour. Let my ſinnes which are innumerable be alwayes in my ſight. As for my good works, let them be buried in oblivion. Let the remembrance of my ſinnes make me more ſorrow- 85

pſal. 113. 7.

 ſorrowfull, then the glory of any work that I do, ſeemingly good, but indeed unclean and imperfect, merry and joyfull. In thee alone do I rejoyce and glory, who art my joy and my glory for ever. *Amen.*

Prayer VI.

He prayes for the gift and increaſe of patience.

ALmighty, eternall, and mercifull God, with humble ſighs I implore thy grace, that thou wilt grant unto me true and ſincere patience. My fleſh coveteth after things pleaſing unto it, that is, ſoft and carnall, and refuſeth patiently to endure things contrary. I beſeech thee powerfully to repreſſe in me this deſire of the fleſh, and underprop my weakneſſe with the power of patience. O Chriſt Jeſu, thou doctour of patience and obedience, furniſh me within with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to bear the croſſe that is laid upon me. Thou enduredſt for me things more grievous then thou layeſt upon me: and I have deſerved

ſerved more grievous puniſhments then thou inflicteſt. Thou didſt bear the crown of thorns, and the burden of the croſſe; thou didſt ſweat bloud; thou didſt *tread the wine-preſſe* for me: Why therefore ſhould I refuſe with patience to endure ſuch ſmall ſufferings and afflictions? Why ſhould I be loth to be made conformable unto thy ſorrowfull image in this life? Thou didſt *drink of the brook* of paſſions *in the way* Why then ſhould I deny to drink a ſmall draught out of the cup of the croſſe? I have by my ſinnes deſerved eternall puniſhments: and why ſhould not I ſuffer a little in this world a fatherly correction? *Thoſe that thou* from eternitie, before the foundations of the world were laid, *didſt foreknow, thou haſt decreed that they ſhould be made conformable unto the image of thy Sonne* in the time of this life. Therefore If I ſhould not endure patiently this conformitie by the croſſe, I ſhould deſpiſe thy holy and eternall counſel concerning my ſalvation: which farre be from me thy unworthy ſervant! it is for triall and not

Iſa. 63. 3.

Pſal. 110. 7.

Rom. 8. 29.

88 not for denial that thou doſt ſo exereiſe me with ſundry calamities. As much of the croſſe and tribulation as thou layeſt upon me, ſo much light and conſolation doſt thou conferre upon me; neither is my chaſtiſement increaſed ſo much as my reward is.

Rom.8.18. *The ſuffetings of this life are not worthy* of that heavenly conſolation which thou ſendeſt in this life, and that heavenly glory which thou promiſeſt in

Pſal.91.15. the life to come. *I* know that *thou art with me in trouble*: Why therefore ſhould *I* not rejoyce rather for the preſence of thy grace, then be ſorrowfull for the burden of the croſſe that is laid upon me? Lead me which way thou wilt, thou beſt Maſter and Teacher, through thorns and buſhes I will follow thee; onely do thou draw me, and make me able to follow thee. I ſubmit my head to be crowned with thorns, being fully perſwaded that thou wilt hereafter crown me with an everlaſting crown of glory. *Amen.*

Prayer VII.

He prayes for the gift and increase of gentlenesse and meekenesse.

O Most gracious Lord, that doſt ſo lovingly and kindly invite us to repentance, and with ſuch long patience doſt wait for our converſion: give unto me *the riches of long-ſuffering and meekneſſe.* Rom 2. 4. The fire of anger doth flame in my heart, as often as I receive the leaſt detriment from my neighbour: Therefore I humbly pray thee, that by thy Spirit thou wouldſt mortifie this ſinfull affection of my fleſh. What hard words, and harder blows, and moſt hard puniſhments did thy beloved Sonne endure for me! *Who when he was reproched, reproched not again,* but referred all to him that judgeth all things moſt righteouſly. 1. Pet. 2. 23. What pride is this therefore, and ſtubbornneſſe in me, that I miſerable and mortall duſt of the earth, and aſhes, Gen. 18. 27. cannot endure a rough word, and overcome with meekneſſe of heart the offenſe given me by my neighbour! *Learn of me, O learn of me,* Matt. 11. 29.

for

90 *for I am meek and humble in heart;* thou cryest out, O Christ. Receive me, receive me, with sighs I humbly intreat thee, into that practick school of thy Spirit, that I may learn there true meekness. With what grievous and divers sinnes do I offend thee, most gracious Father, whose daily pardon I stand in need of! Why therefore do I, being *a man, harbour anger against man,* and presume to ask pardon of thee, who art Lord of heaven and earth? Were it not absurd for me to take no pitie upon man that is like unto my self, and to ask of thee, Lord, remission of my sinnes? *Unlesse I shall remit unto my neighbour his offenses,* neither can I hope for remission of my sinnes. Therefore, most gracious Lord, that art of much mercie and long-suffering, give unto me the spirit of patience and meeknes, that I do not presently conceive anger when my neighbour offendeth me, but that I may shun it, as the enemie of my soul: or if it steal upon me unawares, that I may presently lay it aside. *Let not the sunne go down upon my wrath,* lest

Eccles 28. 3.

Matt. 8. 35.

Eph. 4. 26.

leſt it depart as a witneſſe againſt me: Let not ſleep ſeiſe upon me whilſt I am angry, leſt he deliver me in my anger to death his ſiſter. If I deſire to take revenge of mine enemie, why do not I ſet my ſelf againſt mine anger, which is my greateſt and moſt hurtfull enemie, ſeeing that it kills the ſoul and makes me ſubject to eternall death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant ſmell of my virtues a ſweet ſenting roſe; and not by offenſes and detractions a pricking thorn. Grant good Jeſu, that I may inſiſt in the footſteps of thy meekneſſe, and with a ſincere heart love my neighbour. *Amen.* 91.

Prayer VIII.

He prayes for the gift and increaſe of chaſtitie.

HOly God, thou wich art a lover of modeſtie and chaſtitie, and a ſevere hater of filthineſſe

92 thineſſe and luſt, for Chriſt his ſake the moſt chaſt Bridegroom of my ſoul, I intreat thee to work and increaſe in me true chaſtitie inward and outward of the ſoul and of the body, of the ſpirit and of the fleſh: and contrariwiſe to extinguiſh the fire of evil concupiſcence that is in my heart. Let the holy fear of thee wound my fleſh that it ruſh not headlong into the fire of luſt. Let the celeſtiall love carrie my ſoul up unto thee, that it cleave not through inordinate love unto the unſavourie things of the world. Showre down upon me the ſtreams of thy heavenly grace, that the flames of concupiſcence may thereby be extinguiſhed, as fiery darts are in the water. My ſoul was created after thine image and repaired again by Chriſt: I ſhould offer great injurie unto thee therefore, my Creatour and Redeemer, and unto my ſelf alſo, if I ſhould beblack the beautifull face of my ſoul with the ſmoke & ſtains of diſhoneſt love. *Chriſt dwelleth in my heart:* *The holy Ghoſt dwelleth in my heart:* Let him therefore repleniſh me with the

Epheſ. 3 17.
1. Cor. 3 16.

the power of his grace, and the largesse of his ſpirituall gifts, that I may be *holy in ſpirit, and holy in body,* *Without holineſſe no man ſhall ſee thee,* who art the moſt pure light: As much therefore as thy beautifull viſion is to be loved and deſired, ſo deteſtable and odious let the decreaſe and loſſe of chaſtitie be unto me. *The holy Spirit is made ſorrowfull* with the ſparks of filthy ſpeeches: How much more then with the flaming fire of luſt! The very appetite of luſt is full of anxietie and folly: The act is full of abomination and ignominie: And the end is full of repentance and ſhame. The heat thereof aſcendeth up into heaven, and the ſtink thereof deſcendeth even unto hell: Why therefore ſhould I open the doore of my ſoul to this moſt filthy enemie, and receive him even into the inward chamber of my heart? Give unto me, thou God of holines and fortitude, thou Lord of hoſts, give unto me the ſtrength of the Spirit, that I may overcome that enemie, which within me fighteth againſt me: Grant unto me that I may not onely abſtein

1. Cor. 7. 34. Heb. 12. 14.

Eph. 4. 30.

Bernard, of converſion, chap. 2.

94 abſtein from unlawfull embracings, and outward acts of filthineſſe, but alſo that I may be freed from the inward flames and deſires thereof: ſeeing that thou doſt not onely require a pure body, but alſo a pure heart, and doſt behold with thy moſt pure eyes not onely the outwards, but the inwards alſo. Crucifie in me, O Chriſt, thou which waſt crucified for me, my fleſh and the concupiſcence thereof, I beſeech thee.

Prayer IX.

He prayes for contempt of earthly things.

HOly God, heavenly Father, I call upon thee through thy beloved Sonne, that by thy holy Spirit thou wouldſt withdraw my heart from earthly things, and lift it up unto the deſire of heavenly things. As fire by nature doth tend upwards: ſo let the ſpirituall fire of love and devotion kindled in my heart, tend to heavenly things. What are theſe earthly things? They are more brittle then glaſſe, more moveable then *Euripus*, more changeable then the windes. I were

were a fool therefore, if I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntary affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this world, lest my heart become worldly. *The figure of this world passeth away*, the momentany glorie thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. *Whatsoever is in this world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life*: But how vain a thing is it to love the concupiscence of the flesh! How dangerous a thing is it to satisfie the concupiscence of the eyes! How hurtfull a thing is it to make choice of the pride of life! He cannot truly love

95.

1. Cor. 7. 31.

1. Joh. 2. 16.

96 love Christ, which is the heavenly bread of life, that is full with the
Luke 15. 16. earthly *huſks of the ſwine*. He cannot freely flie up to God, whoſe heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God my love, the deſire of earthly things: Take from me this bond of the love of the world; ſcoure the veſſel of my heart, that I may love thee with ſincere love, and cleave unto
1. John 2. 15. thee with a *perfect heart*. Alas! Why ſhould I love thoſe things which are in the world, ſeeing that they cannot ſatisfie my ſoul which was created for eternitie, nor recompenſe me again love for love? Him ſhall my ſoul love, with whom ſhe ſhall dwell for ever. Thither will I ſend before the deſires of my heart, where eter-
Matt. 6. 21. nall glory is prepared for me. *Where my treaſure is, there ſhall my heart be alſo.* Give unto me *the wings of a*
Pſal. 55. 6. *dove*, that I may flie on high unto thee, and hide my ſelf in the holes of the rock: leſt the hell-hunter catch

catch me in the snares of this worldly love, and draw my soul again to earthly things: Let all the world was bitter unto me, that Christ alone may become sweet unto my soul. *Amen.*

Prayer X.

He prayes for deniall of himself.

O Jesu Christ, Sonne of the living God, which proclaimest in thy word, *Whosoever will be my disciple, let him denie himself, take up his crosse, and follow me*: I intreat thee by thy most precious death and passion, to perfect in me that deniall of my self which thou requirest. I know it is easier to forsake all other creatures, then for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me, I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rootie strings of the love of my self be rooted out of my heart, that the most sweet plants of divine love may grow in me. Let me die wholly unto my Matt. 16. 24.

98 ſelf, and mine own concupiſcences, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconſtant: Grant therefore that I may ſubmit my will to thy will, and cleave inſeparably unto thee, who art alone the immutable and eternall good. Then do divine virtues grow in us, when naturall ſtrength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truly in God, and live in him, when we are annihilated and made nothing in our ſelves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatſoever in us ought to be approved, and pleaſe God, muſt from him deſcend upon us: Therefore, to God alone muſt all good be aſcribed, and to him muſt we leave that which is his own. Whatſoever doth ſhine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkneſſe of our minds. *Let our light therefore ſo ſhine before men,* not

Mat. 5. 16.

that

that we our ſelves, but that God may thereby be glorified. O Chriſt, thou which art the true light, kindle this light of true knowledge in my mind. O Chriſt, thou which art the true glory of thy Father work in my heart this abnegation of mine own honour. It is better for me in thee, then in my ſelf: Where I am not, there am I moſt happy. My infirmity deſires to be ſtrengthened by thy vertue: my nothing looketh up unto thy being. Let *thy holy will be done in* the *earth* of my fleſh, that thy heavenly kingdome may come into my ſoul. Mortifie in me the love of my ſelf, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankind to love God; then it muſt needs be the totall evil to love himſelf. If it be the nature and propertie of the true good, to communicate it ſelf: then ſurely mans love of himſelf muſt needs be a great evil; becauſe he challengeth his own and others good unto himſelf. If all glory be due unto God alone, then is it ſacriledge to challenge

Matt. 6. 1.

100 honour; for he that challengeth it challengeth that which is anothers. Extinguish in me this love of my self and mine honour, O Christ blessed for ever. *Amen.*

Prayer XI.

He prayeth for conquest over the world.

ALmightie, eternall, and mercifull God, Father of our Lord Jesus Christ, give unto me the grace of thy holy Spirit, that I may get the conquest over all the temtations of the world. The world sets upon me with hatred, flattery, and perverse examples: Teach me to contemne the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler protect me? What shall it hurt me though all men should persecute me with hatred, if thou my God dost embrace me with love? Again, what shall it profit me, though all men should love me, if the fury of thine anger shall pursue me?

me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinate fear, that I be not afraid of the hatred and persecution of the world: But ingraff in my soul a full confidence, and an ardent heat of the spirit, that I may learn to contemne all worldly things, because they are transitorie clouds. Why *should I be afraid of them that kill the body, but cannot kill the soul*? I will rather reverence and fear him that is able to cast not onely the body, but the soul also into the everlasting fire of hell. *Our faith is the victorie that overcometh the world*: For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows. By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she laboureth to ensnare me with her fawning allurements. She hath a

101

Mat. 10. 28.

1. John 5. 4.

102 sting in her tail, but she hath a smooth face. Grant unto me therefore, O Christ, a tast of the sweetnesse of the heavenly joy, that I may lose the tast of earthly things. The tast of my soul is corrupt, and coveteth after earthly things; and the contempt of the worlds allurements doth seem bitter unto it: But thou, the true prizer of things, hast taught me to lothe the enticements of the world; and wouldst have my soul to soar aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and spirituall delights. What have these things profited the lovers of the world after death, to wit, Vain glory, short pleasure, slender power? What hath the momentanie pleasure of the flesh, and store of false riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but ashes and worms. They did eat and drink being secure, they passed their life being

ing made drunk with carnall pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glorie is fallen like the flower, and like grasse withered. Suffer me not, O God, to follow their steps, lest that I come to the same term of misery: But by the victory of the world lead me unto the crown of celestiall glory. *Amen.* 103

Prayer XII.

He prayes for consolation in adversitie, and for the true rest of the soul.

MOst gracious Father, *God of all hope and consolation*, grant unto me in all adversities thy quickning consolation, and the true rest of the soul. I feel much straitnesse in my heart: *But thy consolation shall make glad my soul.* Vain and unprofitable is all the comfort of the world: in thee alone is the strength and support of my soul. The weight of divers calamities presseth me sore: But thy inward speaking unto me, and thy consolation maketh it light. No

2. Cor. 1. 3.

Psal. 94. 19.

104 creature can make me ſo ſorrowfull, but thou canſt make me much more glad by the ſpirit of gladneſſe. No adverſities can ſo ſtraiten my heart, but thy grace can much more enlarge it. The fiery heat of ſundry calamities doth torment me: But the taſt of thy ſweetneſſe doth refreſh me. Rivers of *tears* diſtill from mine *eyes*: But thy moſt
Rev. 7. 17. bountifull hand doth *wipe them all away*. As thou didſt ſhew thy loving
Acts 7. 56. countenance to *Stephen* the firſt Martyr, even in the very heat when his enemies ſtoned him: So vouchſafe to give unto me in all adverſities the joy of thy comfort. As in the moſt grievous agonie of death, thou didſt
Luke 22. 43. ſend an angel unto thy Sonne to comfort him: So in this my wreſtling ſend, I beſeech thee, thy holy Spirit to uphold me. Without thy ſupport I fall down under the burden of the croſſe: Without thy help by the aſſault of ſundry adverſities I am caſt down flat. Extinguiſh in me the love of the world and of the creatures: ſo ſhall not the calamities of this world, nor the changeableneſſe

of

of the creatures bring any bitternesse unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same. Powre out, O God, powre out of my heart the love of the world, that the celestiall *Elisha* may poure into the *widows pitcher*, that is, into my soul devoid of earthly comfort, the oyl of celestiall joy. Let all earthly things be troubled, and changed, and turned upside down: Yet notwithstanding thou art the immoveable foundation and most firm *rock of my heart.* Can a poore and weak creature disturb the quiet of my soul, which I possesse in thee my Creatour sure and immoveable? Can the waves of the world, that most unquiet sea, cast down the rock of my heart, which is fixt in thee the chief and immutable good? No: For *thy peace passeth all understanding*

2. Kings 4. 2.

Psal. 73. 26.

Phil. 4. 7.

106 *understanding*, and overcometh the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighs. *Amen.*

Prayer XIII.

He prayes for victory in tentations, and deliverance from the devils treacheries, and invasions.

BE present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yield not unto the tentations and invasions of Satan: but being safe by thy guard, and upholden by thy aid, I may become
2. Cor. 7. 5. at length the conquerour. *Within are fears, without are fights*: For within the devil doth wound my soul with venemous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kinds of treacheries. He is a serpent for his subtiltie and fallacie, a lion for his violence and invasion, a dragon for his crueltie and oppression. He attempted to assault the very captain of the heavenly host: And will he spare me

me a common ſouldier? He did not doubt to ſet himſelf in oppoſition againſt the very head: And what wonder then if he go about to overthrow a weak member of the myſticall body? There is no power in me to withſtand him being ſtrong and armed: There is no wiſdome in me to eſcape the ſnares and gins of this enginier, that hath a thouſand ſtratagemes. To thee therefore with humble ſighs do *I* betake my ſelf, whoſe power cannot be termed, and whoſe wiſdome cannot be numbred. Be preſent with me, O Chriſt, thou which art the moſt ſtrong *Lion of the tribe of Judah*, that in thee and through thee I may be able to get the conqueſt over that lion of hell. Thou haſt fought and overcome for me: Fight likewiſe and overcome in me, that thy *ſtrength may be perfected in my weakneſſe*. Enlighten the eyes of my mind, that I may diſcern the treacheries Of Satan. Direct my feet that I may eſcape his hidden ſnares. Let the victory in tentation be a teſtimonie unto my heart of my heavenly regeneration. Let

Rev. 5. 5.

2. Cor. 12. 9.

108 the presence of thy grace confirm unto me the promise of victory. Furnish me and arm me with the strength of thy fortitude, that in this combat I may be able to stand, and hereafter
1.Cor.6.3. *judge* him, of whom I am now oppugned. The more in number, and the more dangerous the treacherous assaults of this enemie are, the more ardently do I flee unto the aid of thy mercy. One while he inspires into me the unsatiable desire of earthly things, that having bound me in the fetters of avarice, he may lead me out of the way of righteousnesse. Another while he inflames me with the fire of anger, that my heart may burn within me, till I have done my neighbour some mischief. Another while he solicits me to lust, and the love of pleasures. Another while he suggests into my mind envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumn leaf; and this is to make me secure: And when he hath precipitated me into sin; then he tells me it is greater then the

the universe of heaven and earth, and more weightie then the balance of Gods mercy; and this is to make me despair. These so many and so great and treacherous assaults and fallacies I cannot foresee: How much lesse then shall *I* be able of my self to escape them? Unto thee therefore do I flee, who art my strength, and the rock of my fortitude for ever. *Amen.* 109

Prayer XIV.

He prayes for a blessed departure out of this life, and for a blessed resurrection unto life everlasting.

O Jesu Christ, Sonne of the ever-living God, thou that wast crucified and raised up again for us, thou that didst destroy our death by thy death, thou that hast merited by thy resurrection a blessed resurrection for us unto life everlasting: I worship thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happy egresse out of them iseries of this life, and a blessed ingresse in the resurrection,

110 rection, and in the day of judgement unto life everlasting. I know that
Heb.9.27. there is an *appointed term of my life* in thy divine determination, and that after death follows judgement. Be presest with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judgement thou that wast for me unjustly condemned. When the
2.Cor.5.1. *tabernacle of this* my *earthly house* shall be *dissolved*, lead my soul into an habitation in my heavenly countrey. When mine eyes shall be darkned in the agony of death, kindle in my heart the light of saving faith. When my ears shall be stopped in the houre of death, speak unto me inwardly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to remember thy
Luke 22.44 *bloudy sweat*, which is a sufficient ransome for my sinnes, and a defensive remedie for me against death. In thy sweat there appeareth fervency, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me in

that

that last agonie, grant that *I* may sigh unto thee by the grace of thy holy Spirit. When those extreme distresses seize upon my heart, be thou present with me by the consolation and help of thy quickning grace, and take me into thy charge and tuition when all other creatures denie me aid. Grant unto me that *I* may patiently endure all horrours and troubles: and bring my soul at length out of this prison. I beseech thee by thy most sacred wounds which thou endured'st in thy passion upon the crosse for me, to grant unto me that I may *be able to quench the fiery darts of Satan*, wherewith he doth strike at me in the houre of death. *I* beseech thee by those most bitter torments which thou suffer-edst, that *I* may be able to endure and overcome all the violent invasi-ons of the infernall powers. Let my last word in this life be the same with which thou didst consummate all upon the crosse: and receive my soul, which thou hast redeemed with so dear a price, when I shall commend it into thy hands. Let a blessed resur-rection

111

Eph. 6. 16.

Luke 23. 46.

112 rection follow a bleſſed death: In that great day of thy ſevere judgement, deliver me from that cruel ſentence, thou which in my life didſt with thy ready help protect me. Let my *ſinnes* be *covered* with the ſhadow of thy grace, and *overwhelmed in the bottom of the ſea*. Let my *ſoul be bound up in the bundle of the living*, that with all the elect I may come into the fellowſhip of everlaſting joy. *Amen.*

Pſal 32. 1. Mic. 7. 19.

1. Sam. 25. 29.

The

The fourth part.

Of Supplications for others.

The Argument.

The meditation of our neighbours wants and indigencies, concerns the common good and welfare of the Church and common-wealth, and makes us look upon others miseries as our own. This is the fruit of true and sincere charity, which binds us altogether into one mysticall body, under one head, which is Christ; and commends unto us a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the body, which labours not, as much as in it lies, to preserve in safety the whole structure of the body: That is not a true member of the body, which suffers not with a fellow-member that suffereth. And the same reason is of force in the mysticall body of Christ. Whosoever therefore is a true and a living member of the Christian Church, let him daily Pray for the conservation of the world: For pastours: and people: For magistrates and subjects: and for the Oeconomicall and houshold estate. *For these are those three Hierarchies and holy magistracies, appointed by God for the safety and preservation of this life, and for the propagation and increase of the heavenly kingdome. Let him pray also* For *his* kinsfolks *and his* benefactours, *to whom he must acknowledge himself to be bound in some speciall bond of duty. Let him pray* For his enemies and persecutours, *and seriously desire their conversion and salvation. Let him pray likewise* For all those that are afflicted and in miserie, *and shew himself to be moved with a fellow-feeling of their calamities.*

PRAYER I.

He prayes for the conservation and continuance of the word, and for the propagation and increase of the Church.

ALmightie, eternall, and mercifull God, Father of our Lord Jesus Christ, that by thy holy Spirit dost gather thy Church out of mankind, and in it dost keep the heavenly doctrine committed unto it: In humilitie I adore and worship thee, and pray unto thee, that thou wouldest be pleased to continue unto us the saving doctrine of thy word inviolable, and every day propagate and inlarge the bounds of thy Church. Thou hast of thine infinite mercie lighted unto us that were in the darknesse of this world the light of thy word: Suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast given unto us thy word for the wholesome meat of our souls: Suffer it not therefore by the delusion of the devil and the corruption of men, to be turned into poyson. Mortifie in

in us the sinfull lusts of the flesh, that thirsteth after earthly things; that so we may taste the spirituall delicates of thy word which is that heavenly Manna: No man can feel the sweetnesse thereof, but he that will taste: and no man can taste, whose palate is corrupted with abundance of worldly delights. Thy word is the word of spirit and life, of light and grace. Take away therefore the carnall affections, and the corrupt senses of our hearts; that it may shine to us within, and be a light to lead us unto the light of everlasting life. From the light of thy word let there arise in our hearts the light of saving faith, that *in thy light we may see light*, in the light of thy word the light of thy Sonne. As in the old time that heavenly Manna descended in the wilderneſſe with a wholesome dew: So likewise by the hearing of thy word let our hearts be filled with the fire of the Spirit, that our cold and lukewarm flesh may be excited, and may be tempred against the boilings of sinfull lusts. Let the seed of thy word take deep root in our hearts, 115 Psal. 36. 9.

116 hearts, that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentifull increase like standing-corn. Protect, Psal. 80. 15. Isa. 5. 2. O Lord, the *vineyard* of thy Church, in which thy word is as seed scattered, and fruit is gathered unto everlasting life. Set an hedge of angelicall guard round about it, that the wild boars and the foxes break it not down: the wild boars by violent persecutions, and the foxes by fraudulent delusions: Erect up in it an high tower of thy fatherly providence, that by thy custodie it may be free from all devastation. But if thou shalt at any time think good to presse the grapes of this vineyard in the presse of the crosse, and of calamities, let them be ripened first by the heat of thy grace; that they may yield the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine is converted in the grapes into the most sweet liquour of wine: Grant, I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or

what

whatsoever elſe, our ſouls may turn it into the wine of faith, hope, and charitie, and into the fruit of patience and humilitie. Out of this militant Church tranſlate us at length into the Church triumphant: And let this tabernacle of clay be changed into that moſt beautifull and everlaſting temple of the heavenly Jeruſalem. *Amen.* 117

Prayer II.

He ſupplicates for paſtours and their hearers.

O Jeſu Chriſt, Sonne of the living God, our alone Mediatour and Redeemer, who being exalted at the right hand of the Father, doſt ſend *paſtours and teachers* of thy word, Eph. 4. 11. by whoſe miniſterie thou doſt gather together unto thee thy Church amongſt us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to governe theſe thy miniſters in the way of truth, and to turn the hearts of their hearers unto the true obedience of the faith. There is no ſtate or condition of men that is more ſubject to the hatred and treache-

ries

118 ries of Satan, then the miniſters of thy word: Defend them therefore by the buckler of thy grace, and furniſh them with the ſtrength of patience, that Satan by his ſleights may not ſupplant them. Give, I beſeech thee, unto thy miniſters, that knowledge that is neceſſarie for them, and a pious vigilancie in all their actions; that they may firſt learn of thee, before they preſume to teach others: Govern and illuminate their hearts by thy Spirit; that
1. Pet. 4. 11. being in the place of God, *they preach nothing elſe but the oracles of*
Act. 20. 28. *God.* Let them *feed the flock* that is committed unto them, *which thou haſt bought and redeemed with thy*
Joh. 21. 15 *precious bloud.* Let them *feed the flock* out of true and ſincere love, and not for covetouſneſſe and ambition. Let them feed them with their mind, with their mouth, and with their works. Let them feed them with the ſermon of the mind, with the exhortation of the word, and with their own example; that they may be followers of his ſteps, to whom the cure of the Lords flock

Bern. 2. ſermon of the reſurrection, *col.* 134.

was

was three severall times commended. Stirre them up; that they may *watch over the souls* that are committed unto them, as being *to give a strict account* for them in the day of judgement. Whatsoever they exhort by the word of their holy preaching, let them studiously labour to demonstrate the same in their actions: lest that being lazie themselves, and loth to work, they labour in vain to stirre up others. Unto what good works soever they stirre up others, let them shine by the same first themselves, being set on fire by the holy Spirit. Before the words of exhortation be heard, let them first proclaim by their works, whatsoever they shall speak with their tongues. Thrust forth faithfull *labourers into thy harvest*; that they may gather together many handfulls of saints. *Open* likewise the *hearts* of the hearers; that they may receive the seed with holy obedience. Give unto them thy grace; that with a pure heart they may keep thy holy word committed unto them, and bring forth plentifull fruit with patience. Let them hearken at-

Heb. 13. 17.

Greg. 3. book of Pastorall Cure, cap. 6.

Mat. 9. 38.

Act. 16. 14.

120 attentively; let them heare carefully; let thempractice fruitfully: that the word which is preached unto them
John 12. 48. Heb. 4. 2. for want of faith condemn them not
Isa. 55. 11. in the last day. There is a notable promise of thy bounty, that *thy word shall not return unto thee spoken in vain*: Be mindfull of this thy promise, and blesse the labour of him
1. Cor. 3. 7. that *planteth*, and him that *watereth*.
Mat. 13. 4. Suffer not the infernall crows to pick out of the field of the hearers hearts the seed of thy holy word. Suffer not the spinie thicket of the
Luke 8. 14. *thorns* of pleasures, and riches, to choke it. Suffer not the hardnesse
13. of the *stony ground* to hinder the fructification of it: But poure down the dew of thy heavenly grace from above, and water thy heavenly seed, that the fruit of good works like standing-corn may spring up most plenteously. Knit together in a new bond of love and charitie the hearts of the pastours & of the hearers: that they may labour together with mutuall prayers, and raise up one another with mutuall comfort. *Amen*.

PRAYER

Prayer III.

He prayes for Magistrates and subjects.

ALmighty, eternall, and mercifull God, Lord of hosts, that dost *translate and establish kingdomes*, from whom is *all power* in heaven and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations are subject, and principalities serve, whom Rulers honour, and powers reverence: I joyn my prayers and humble requests with those holy and powerfull spirits, and call upon thee, to repleniſh our magistracy here on earth with the spirit of wisdome, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings and Governours: that the greater their dangers be in respect of the highnesse of their state, the greater they may find the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdome: that they may know and acknowledge themselves

Dan. 2. 21. Rom. 13. 1.

122 ſelves to be ſubject unto thee the Lord of all, and to be thy vaſſals, and that they are bound to give unto thee hereafter an account of their government. Let them ſtudy for peace, ſeeing that they are thy ſervants, who art the God of peace: Let them ſtudy for juſtice, ſeeing that they are thy ſervants, who art the God of juſtice: Let them ſtudy for clemencie and mercie, ſeeing that they are thy ſervants, who art the God of mercie: Let them keep and obſerve both the tables of the commandments, and become nurſing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their ſubjects: Let them alwayes adminiſter right judgement: Draw their hearts away from the ſplendour and brightnes of their earthly dominion, that there creep not upon them a forgetfulneſſe of true godlineſſe, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high-minded, and that they abuſe not the authoritie that is granted unto them, and do that which is wicked. Grant that in this world they

Iſidor. 3. book, 48. chap.

they may ſo execute their functions, 123
that they may reigne with thy elect without end in the kingdome of heaven: and that they may paſſe from the flitting glory of this preſent world, to everlaſting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and ſo deſcend, for all their coſtly robes & precious gemms, naked and miſerable, to be tormented in the pit of hell. And unto us, whom thou haſt made ſubject to them as thy Vicars and Vicegerents, give an obedient heart, and readie mind to ſerve them with all readineſſe and cheerfulneſſe, that under their government *we may lead a peaceable and quiet life, in all godlineſſe and honeſtie*: that we may honour them, and perform loyall obedience unto them, knowing that they have juſt power and dominion over us; and that we may obey their honeſt and godly commands, and ſo by ſubmitting our ſelves unto the laws, be made partakers of the true libertie. For this is true libertie, To ſerve God, the magiſtra- 1. Tim. 2. 2

124 cie, and the laws. Let us honour them with our hearts, with our mouthes, and with our works: becauſe thou, O moſt gracious God, haſt made them thy Vicegerents here on earth. Let the eyes of the Magiſtrates be watchfull and ſeeing: let the eares of the ſubjects be open and hearing: And let the gates of heaven be hereafter ſet wide open to them both, to receive them. *Amen.*

Prov. 20. 12.

PRAYER IV.

He prayes for the private family, and houſhold eſtate.

ALmighty and mercifull God, Father of our Lord Jeſus Chriſt, who beſides the Eccleſiaſticall miniſtery, and the Politick government, haſt appointed alſo in thy moſt wiſe counſel an œconomicall and houſhold eſtate: I adore thee, I worſhip thee, I call upon thee with my whole heart, to keep holy that Nurſerie of the Church and Common weal. Give unto virgins, widows and married perſons true ſanctitie of mind, and pure chaſtity of body: Let virgins

cleave

cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day:* Let those that are married love one another with mutuall love: Let them all serve thee, with their whole heart in holinesse: Let the *marriage-bed be undefiled*, and let the minds of them all be unspotted: Let them be violets of humilitie and lilies of chastity: Let them be roses of charity, and balsam of sanctitie. Tie the hearts of them that are knit together in holy wedlock, with the bond of chast love: that they may mutually embrace and obey one another and persevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*, that they burn not with mutuall hatred one towards the other. Let the wife be *an help* unto her husband, and comfort him in adversitie: Let the indissoluble bond of matrimony be a token and seal unto us of the love that is between *Christ and the Church*. By how much the nearer the societie is between the man and the wife: by so much the more fervent let their zeal be in prayer. By how much

125

1. Tim. 5. 5.

Heb. 13. 4.

Tob. 3. 8.

Gen. 2. 20

Eph. 5. 32

126 much the more obnoxious and ſubject they are to dangers and calamities: by ſo much the more conjoyned let their minds be in pietie and prayer. Be preſent by thy grace
Eph. 6. 4. with religious *parents*, that they may *bring up their children in holy admonitions* and inſtructions and good diſcipline: Let them acknowledge thoſe fruits of wedlock to be thy gift, and reſtore them again unto thee by godly and faithfull inſtruction: Let them ſhine before them by the example of their godly life, and not become guilty of that grievous ſinne of ſcandal. Bend likewiſe the hearts of the children, that they may perform due obedience unto their parents: that they may become ſweet-ſmelling plants of the heavenly paradiſe, and not unprofitable wood adjudged to the flames of hell-fire. Let them caſt forth a moſt pleaſant ſmell of pietie, obedience, reverence, and all kind of virtue: that they fall not into that moſt filthy ſink of ſinne, and ſo conſequently into the pit of hell. Let them remember the commandment of honouring their parents:

rents: let them be carefull to recompense their parents after the manner of storks: let them remember to feed them as they have been fed by them, that they precipitate not themselves into the gulf of sundry evils. Let parents and children with joynt desires study in this life to worship thee the true God: that they may bear parts in consort, and together praise thee in the life to come. Let *servants obey their masters* with alacritie, and *with fear, and with singlenesse of heart: not with eye-service, or to please men, but as it becometh the servants of Christ.* In like manner, let masters embrace their servants with fatherly kindnes; that they turn not their just government into tyrannicall cruelty. Let their societie in their private house be an œconomicall private Church, beloved of God, and of the angels. *Amen.* 127 Eph. 6. 5.

PRAYER V.

He prayes for parents, brethren, ſiſters, kinſfolk and beneſactours.

MOſt holy and mercifull God, from whom large heaps of ſundry benefits deſcend down upon us; who haſt given unto me kinsfolk and benefactours to be helps unto me in this preſent life: I beſeech thee to beſtow upon them in the life to come everlaſting rewards. Thoſe whom thou haſt joyned unto me in a ſpeciall bond of nature and bloud, I do ſpecially commend unto thy protection. Thoſe unto whom I do ow ſpeciall love and reſpect, with ſerious and fervent prayers I commend unto thy keeping. Grant that my kinsfolk may with joynt conſent and unanimitie ſerve thee in the true faith, and with true pietie: that they may receive all of them hereafter a crown of eternal glory. Unto my parents whom thou haſt made, next after thee, the authours of my life, and my informers in true pietie, I cannot by any means render deſerved rewards: I humbly beſeech thee therefore, who art the authour of all good, and the rewarder of all benefits,

benefits, to recompense their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Sonne, who about the agonie of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the stork, teach me that I ow perpetuall thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and tuition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be joyned together in the kingdome of grace, whom thou hast joyned together in the life of nature: And let us altogether with those whom by death thou hast seperated from us, and taken unto thy self, let us all at length be joyned together in the kingdome of glory. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all

130 my benefactours, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word; that thou wilt of thy mere free grace recompense even a *cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kinds upon those that want! Let not thy graces cease to run down upon them, that poure forth so plentifully upon others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentifull rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temporall things* so liberally, may *reap* with much increase *things spirituall*. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty perish,

Matt. 10. 42.

1. Cor. 9. 11.

riſh, though they ſhow it by beſtow- 131
ing of the goods that periſh. Give unto them that give unto others, thou that art the giver of every good gift, bleſſed for ever. *Amen.*

PRAYER VI.

He prayes for enemies and perſecutours.

LOrd Jeſu Chriſt the onely begotten Sonne of God, that haſt preſcribed us in thy word this rule of charitie; *Love your enemies, bleſſe them that curſe you, do good to them that hate you, pray for them that deſpitefully uſe you, and perſecute you:* I beſeech thee, who art moſt gracious, and moſt readie to forgive, to forgive mine enemies, and the perſecutours of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but alſo pray for their health and ſalvation even from my ſoul. Whet not againſt them the ſword of ſevere revenge, but aniont their heads with the oyl of thy mercie and compaſſion. Extinguiſh the ſparks of hatred and anger that are in their hearts, that they Mat. 5. 44.

132 break not forth into the infernall flames of hell. Let them know and acknowledge that our *life is but a vapour* and a smoke *that soon vanisheth away*; that our bodie is but ashes and dust that flieth away: that they bear not immortall anger in their mortall bodies, nor entertein into this brittle tabernacle of clay their souls enemie. Let them know likewise, that inveterate hatred is their greatest enemie: because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their minds, that they beholding the glasse of thy divine mercie, may see the deformitie of anger and hatred. Govern their wills, that being moved by the example of thy divine forgiveneſſe, they may leave off and cease to be angry and to do harm. Grant unto me, merciſull God, that as much as in me lies, I may *have peace with all men*: and turn the hearts of mine enemies to brotherly reconcilement. Let us walk with unanimitie and concord in the way of this life, seeing that we hope all for a place in our celestiall countrey.

Jam.4.14.

Rom 12.18
Eph.4.4.

Let

Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee, our Lord, & our God which art in heaven: And it is not meet for the servants of the same Lord to fall out one with another. We are one mysticall bodie under Christ our head: And it is base and shamefull for the members of the same body to fight one with another. They which have *one faith and one baptisme*, ought to have one spirit and one mind. Neither do I pray alone for my private enemies, but also for the publick enemies and persecutours of the Church: O thou which art truth it self, bring them into the way of truth: O thou which art power it self, bring to nought their bloudie endevours and attempts. Let the brightnesse of the heavenly truth open their blind eyes, that the raging madnesse and desire to persecute, which they have in their minds, may hereafter cease. Let them know, O Lord, and acknowledge that it is not only a vain thing, but also very dangerous, *to kick against the pricks*. Why do they imi-

133

Eph. 4. 5.

Acts 9. 5.

tate

134 tate the furie of wolves, when as they know that the bloud of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent bloud, for which they know that the bloud of the very Sonne of God was poured forth upon the altar of the crosse? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtein the fruit of their conversion in this life, and in that which is to come. *Amen.*

Prayer VII.

He supplicates for those that are afflicted and in miserie.

ALmighty, eternall, and mercifull God, which art the *Saviour of all men, especially of the faithfull*, and by thy Apostle hast commanded us to *make prayers for all men*: I intreat thee for all those that are afflicted and in miserie, that thou wouldst support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most grievous

1. Tim 4. 10.

1. Tim. 4. 1.

grievous agonie of Satans tentati- 135
ons: Make them partakers of thy victory, O Christ, thou which didst most powerfully overcome Satan: Let the cooler of thy heavenly comfort raise up those, whose bones are become dry with the fire of grief and sorrow. *Bear up all those that are ready to fall, and raise up those that are already fallen.* Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them the medicine of the soul; and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sinne, and the forerunners of death. Give unto them the strength of faith and patience, O thou which art the most true physician both of soul and body. Restore them again unto their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with child, and those that be in labour: Thou art he that dost deliver children out of the straits of their mothers wombe, and dost propagate mankind by thy blessing: be present

Psal. 145. 14.

136 preſent with thoſe that be in labour, O thou lover and giver of life: that they be not oppreſſed with an immoderate weight of ſorrows. Nouriſh thoſe that are orphanes and deſtitute of all help and ſuccour. Defend the widows that are ſubject to the reproches of all men, thou which haſt called thy ſelf the *Father of the fatherleſſe and the judge* and defender *of the widows.* Let the tears of the widows which flow down from their checks break through the clouds, and reſt not untill they come before thy throne. Heare thoſe that be in danger by ſea, which cry to thee, and ſend up their ſighs unto thee, ſeeing before their eyes their neighbours ſuffer ſhipwrack. Reſtore libertie unto thoſe that are captive: that with a thankfull heart they may ſing of thy bounty. Confirm *thoſe that ſuffer perſecution for righteouſneſſe ſake*: that they may get the conqueſt over all their enemies, and purchaſe the everlaſting crown of martyrdome. Be preſent with all thoſe that be in danger and calamitie: and grant that they may

Pſal. 68. 5.

Mat. 5. 10.

poſſeſſe

poſſeſſe their ſouls in true patience, and denying their own wills, *take up their croſſe.* Let them follow him under the croſſe, on whom they believe that he died for us upon the croſſe. And eſpecially I commend unto thee, moſt gracious Father, thoſe which are about the gates of death, and are between time and eternitie, and wreſtle with all their ſtrength with that laſt enemie. Confirm them, O thou moſt potent Conquerour of death: Deliver them, O moſt glorious Captain and Authour of life: that they be not overwhelmed in the waves of tentations, but by thy conduct they may be brought unto the haven of everlaſting reſt. Have mercy upon all men, thou which art the Creatour of all: Have mercy upon all men, thou which art the Redeemer of all. To thee be praiſe and glory for ever and ever. *Amen.* 137. Matt 16. 12.

FINIS.

The ſumme of *Gerards prayers* reduced into a form of morning prayer for the uſe of an Engliſh familie.

The foure capitall words ſignifie the foure parts of Gerards prayers, *and the Arithmeticall figures point at every prayer of thoſe parts.*

HOly God and juſt Judge! Thine eyes are more pure then the ſunne, and cannot behold any thing that is unclean: The Cherubims and Seraphims cover their faces before thy glorious majeſtie: The heavens of heavens are not clean in thy ſight. How then ſhall earth, ſinfull earth, duſt and aſhes appear before thee? We preſume not, O Lord, to come before thy tribunal, to plead for our righteouſneſſe; for all our righteouſneſſe is as filthie rags: But we proſtrate ourſelves with all humilitie of body and ſoul at thy mercy-ſeat, to make CONFESSION of our ſinnes. Heare, Lord, and have mercy!

We

We confeſſe that [1] *We ſinned in the loyns of our firſt parents*; we were *conceived in ſinne*; we were *ſhapen in iniquitie.* [2] *In our childhood originall ſinne* brought forth *actuall*: and *actuall ſinnes* have increaſed in us ever ſince, as our dayes have increaſed. Who can reckon up the ſinnes of his *youth*? Who can tell how oft he offendeth? The juſt man ſinneth ſeven times a day: But [3] *We have ſinned* ſeventy times ſeven times *every day.* [4,5] *All thy holy laws and commandments we have broken* in thought, word, and deed. [6] *We have been partakers of other mens ſinnes.* [7] *We are many wayes convinced of our ſinnes:* We are convinced [8] *By the contrition of heart* and *the teſtimonie of our conſcience:* [9] *By the greatneſſe of thy mercy*, and thy benefits beſtowed upon us: [10] *By the ſeveritie of thy juſtice declared in the death and paſſion of thy Sonne our Saviour Jeſus Chriſt.* Thou art an holy God, and heareſt not ſinners: Thou art a juſt Judge, and thy juſtice muſt be ſatisfied. We are ſinners; and the wages of ſinne is death: Thy juſtice muſt be

ſatis-

satisfied: or else we cannot escape death. We have nothing of our own to give for the ransome of our soule: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes: [1] *For our originall sinne*, we offer unto thee, just Judge, *his originall righteousnesse*, who is righteousnes it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativitie*, who was born of a pure virgin. [2] *For the offenses of our youth*, we offer unto thee *his most perfect innocencie*, in whose mouth was found no guile. [3] *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things. [4] *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousnesse*, who fulfilled all thy commandments. [5] *For our communicating in other mens sinnes*, we offer unto thee *his most perfect righteousnesse communicated* unto us. [7,8,9,10] *For our most wicked and*

ungodly

ungodly life, we offer unto thee *his most cruel and bitter death*. For us was he conceived, for us was he born, for us was he crucified: His bloud still cries unto thee in our behalf, *Father, forgive them*. Accept, we beseech thee, the inestimable price of thy Sonnes bloud for a full and plenarie satisfaction for all our sinnes: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our PETITIONS unto thee. As thou hast redeemed us by thy Sonne, so also we beseech thee to sanctifie us by thy holy Spirit. [1] *Mortifie* in us every day more and more *all sinfull lusts and affections*, and quicken in us all saving graces and virtues. [2] *Increase our faith*. [3] *Confirm our hope*. [4] *Inflame our charitie*. Teach us to imitate the life of Christ, the true patterne of perfect obedience, and onely true rule of a godly life. Teach us [5] *Humilitie*, [6] *Patience*, [7] *Meeknesse*, *Gentlenesse*, [8] *Chastitie*, *Temperance*. Teach us [9] *To contemn all earthly things*, [10] *To denie our selves*, [11] *To overcome the world*. [12] Grant us *con-*

solation

consolation in adversitie, and true tranquillitie of the mind. Grant us [13] *Victory in tentations*, and deliverance from the devils treacheries. Grant us in thine appointed time [14] *A blessed departure* out of this life, and *a blessed resurrection* unto life everlasting.

We pray not for our selves alone, but in obedience to thy commandmēt we make our SUPPLICATIONS unto thee for all men. [1] *Save and defend thy universall Church*: enlarge thou her borders, and propagate thy Gospel. [3] *Blesse all Christian kings and governours*, especially thy servant *Charles* our most gracious [8] King and governour: Blesse together with him our gracious *Queen Mary*: Blesse unto them, and us, and our posterity after us, our hopefull prince *Charles*: season him betimes with true religion, that he may be an instrument of thy glory, the joy of his parents, and the blessing of thy people. Remember *David* and all his troubles, the Lady *Elisabeth* our Kings onely sister, & her princely issue. Suffer them not still to mourn in a strange land:

but

but restore them, if it be thy will, to their former inheritance. Blesse all our kings loyall subjects from the highest unto the lowest: Give unto the Senatours counsel and wisdome: [1] *To the magistrates* justice and fortitude; *to those that are under them* Christian subjection and obedience: [2] *To the ministers of thy word* holinesse of life, and soundnesse of doctrine; *to the hearers of thy word* diligent attention to the word preached, and a care and conscience to live thereafter. Blesse [4] *Every family* in this kingdome, this especially and all that belong unto it. Blesse our [5] *parents, brethren, sisters, kinsfolk, benefactours and friends.* [6] *Forgive our enemies.* [7] *Shew pitie and compassion to all those that are afflicted and in miserie*: Relieve them according to their severall wants and necessities. Be thou a Father to the fatherlesse, a Comforter to the comfortlesse, a Deliverer to the captives, and a Physician to the sick: Grant that the sicknesse of their bodies may make for the good of their souls: Especially we beseech thee to

be

be present with those that are at the point to die: Fit them for their journey before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgivenesse of all their sinnes: And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Heare us, we beseech thee, praying for our brethren, heare our brethren for us, and Jesus Christ our elder brother for us all: We know, O Lord, that thou hearest him always.

Heare us likewise, we beseech thee, for his sake, and accept our THANKSGIVING. We render most hearty thanks unto thee for our Saviours [4] *Incarnation*, for his [5] *Passion*, for our [3] *Redemption* by his most precious bloud: We thank thee for [1] *forming us* in our mothers wombe, for [12] *washing us* in the laver of baptisme, for [6] *calling us* by thy word, for [7] *expecting* our *conversion*, for [8] *converting us* unto the faith, for [13] *strengthening* our *faith* by the participation of Christs bodie and bloud, for [9] *sealing* unto us *the pardon*

don of our sinnes, for [9] *giving us a promise* of everlasting life: We thank thee for all other thy blessings [10] *corporall* and *spirituall*, *internall* and *externall*, for our [11] *continuance* in that which is good, for [12] *deliverance* from all evil: We thank thee for thy often deliverāces of this Church and kingdome from forrein invasions, and home-bred conspiracies. We thank thee for [13] *preserving* us ever since we were born, for defending us this night past from all perils and dangers, for the quiet rest wherewith thou hast refreshed our bodies, for thy mercie renewed unto us this morning. Let thy mercy be continued unto us this day, let thy Spirit direct us in all our waies, that we may walk before thee as children of the light, doing those things that are pleasing in thy sight. Let the dew of thy blessing descend upon our labours: for without thy blessing all our labour is but in vain. Prosper thou the works of our hāds upon us, O prosper thou our handy-work: Grant that we may conscionably in our callings so seek after

things temporall, that finally we lose not the things which be eternall. We are unworthy, O Lord, we confesse, to obtein any thing at thy hands, either for our selves or any others, even for the sinfulnesse of these our prayers: But thou hast promised to heare all those that call upon thee in thy Sons name: Make good therefore, we beseech thee, thy promise unto us now calling upon thee in thy Sonnes name, and praying as he hath taught us in his holy Gospel,

OUr Father which art in heaven, Hallowed be thy name: Thy kingdome come: Thy will be done in earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespasse against us: And lead us not into temptation, but deliver us from evil: For thine is the kingdome, the power, and the glory, for ever and ever. Amen.

An

An evening prayer for a familie gathered here and there out of Gerards *Meditations and prayers.*

MOst glorious Lord God, whose dwelling is in the higheſt heavens, and yet beholdeſt the lowly and the humble upon earth, we bluſh and are aſhamed to liſt up our eyes unto heaven, becauſe we have ſinned againſt thee which dwelleſt in the heavens: But look down, we beſeech thee, from heaven thy dwelling-place, and behold the humilitie of thy ſervants here on earth, which proſtrate themſelves at the foot-ſtool of thy mercie, confeſſing their own guiltineſſe, and begging pardon for their ſinnes.

We confeſſe, Almighty Creatour, that thou madeſt us at the firſt after thine own image, thou clothedſt us with innocencie as with a garment,

thou ſeatedſt us in paradiſe a place of all delight and pleaſure: But we have defaced thine image, we have caſt off our firſt covering, we have thruſt our ſelves out of that pleaſant place. We ran away from thee, and were not obedient unto thy voice: We were loſt and condemned before we came into this world: Our firſt parents ſinned againſt thee, and we ſinned in them: They were corrupted, and we are inheriters of their corruption; They were the parents of diſobedience, and we are by na ure the children of wrath; Sinfull and unhappy children of ſinfull and unhappy parents! Thou mightſt in thy diſpleaſure after their fall have plunged them into the bottomleſſe pit, and made them the fewel of hell, and ſent their poſteritie after them: And neither they nor we could juſtly have complained. Righteous, O Lord, art thou in thy judgemen's: And our miſerie is from our ſelves. But great was thy mercie unto vs. We came into this world in a floud of uncleanneſſe, wallowing in our mothers

mothers bloud; and thou didſt ſet o-
p n a fountain for us to waſh in: We
were waſhed in the laver of Ba-
ptiſme; and we have returned with
the ſwine to our wallowing in the
mire. We came from a place of
darkneſſe into this world, we lived as
children of darkneſſe, we ſat in dark-
neſſe, and in the ſhadow of death:
Thou gaveſt us thy word to be a lan-
tern unto our feet and a light un-
to our paths, that in thy light we
might ſee light; that ſo walking in
the way of truth, we might attein
everlaſting life: But we have loved
darkneſſe more then light, and have
not been obedient unto thy word.
We came into this world crooked
even from our mothers wombe; and
thou gaveſt us thy law to be a glaſſe
wherein we might ſee our deformi-
tie, and a rule whereby to ſquare all
our actions, words, and thoughts: But
we have ſhut our eyes that we might
not ſee, and we have refuſed to be
ruled by thy law: The law of ſinne
in our fleſh doth daily captivate us.
The root of originall ſinne which
lieth hidden in us, doth every day

put forth new branches: All the parts and faculties of our bodies and ſouls are as ſo many inſtruments of unrighteouſneſſe to fight againſt thy divine Majeſtie: Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practice. Thy mercies every day are renewed unto us, and our ſins are every day multiplied againſt thee: In the day of health and proſperitie we forget thee, and we never think upon the day of ſickneſſe and adverſitie. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldeſt thou, O Lord, have done more for us, or what could we have done more againſt thee? Thou didſt ſend thy Sonne in the fulneſſe of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our ſinnes: We have not followed the example of his holy life, but have every day afreſh crucified him by our ſinnes. And now, O Lord, if we ſhall become our own judges,

we

we cannot but confesse that we have deserved everlasting torments in helfire. But there is mercie with thee, O Lord; therefore will we not despair. Our sinnes are many in number: But thy mercies are without number. The weight of our sinnes is great: But the weight of thy Sons crosse was greater. Our sinnes presse us down unto hell: But thy mercie in Christ Jesus raiseth us up. By Satan we are accused: But by Jesus Christ we are defended. By the law we are convicted: But by Jesus Christ we are justified By our own conscience we are condemned: But by Jesus Christ we are absolved. In us there is nothing but sin, death, and damnation. In him there is treasured up for us righteousnesse, life, and salvation. We are poore: He is our riches, We are naked: He is our covering. We are exposed to thy fury pursuing us: He is the buckler of our defense & our refuge: He is the rock of our salvation, and in him do we trust: His wounds are the clefts of the rock: Give us, we beseech thee, the wings of a Dove, that by faith we

may hide our ſelves in the clefts of this rock, that thine anger may not hot againſt us to conſume us: Let not thy juſtice triumph in our confuſion, but let thy mercie rejoyce in our ſalvation. Pardon the ſinfull courſe of our life paſt, and guide us by thy holy Spirit for the time to come. Amend what is amiſſe, increaſe all gifts and graces which thou haſt already given, and give unto us what thou beſt knoweſt to be wanting. Be gratious and favourable to thy whole church; eſpecially to that part thereof which thou haſt committed unto the protection of thy ſervant and our Sovereigne King *Charles*. Grant that he may ſee it flouriſhing in peace and proſperity, in the profeſſion and practice of thy Goſpel, all the dayes of his life; and after this life ended, crown him, we beſeech thee, with a crown of immortall glorie. Let not the ſceptre of this kingdome depart from his houſe, neither let there be wanting a man of his race to ſit upon his throne ſo long as the ſunne and moon endureth. Of this thou haſt given us a pledge al-

readie,

readie, in blessing the fruit of the Queens wombe. Let the Queen still be like a fruitfull vine: And let the Prince grow up like a plant in thine house. Let thy mercie be extended to the Ladie *Elisabeth* our Kings onely sister, and her princely issue. How long, Lord just and true, how long shall their enemies prevail, and say, There, there so would we have it? It is time for thee to lay to thine hand: For they have laid waste th ir dwelling-place. Arise, O Lord, and let their enemies be scattered, and let them that hate them flee before them. Carrie them back again into their own countrey (if it may be for thy glory and their good) make them glad with the joy of thy countenance, and let them rejoyce under their own vines. We return home again, and beseech thee to be gratious and mercifull to the Kings Councel, the Nobilitie, the Magistracie the Ministerie, the Gentry and the Commonaltie. Give unto those whom thou hast used as instruments for our good, rewards temporall and eternall. Forgive those that

be our enemies, & turn their hearts. Forget not thoſe that grone under the croſſe. Cloth the naked, feed the hungrie, viſit the ſick, deliver the captives, defend the fatherleſſe, and widows, relieve the oppreſſed, confirm and ſtrengthen thoſe that ſuffer perſecution for righteouſneſſe ſake, cure thoſe that are broken in heart, ſpeak peace unto their conſciences that are tormented with the ſenſe of their ſinnes, ſuffer them not to be ſwallowed up in deſpair. Stand by thoſe that are ready to depart out of this life: When their eyes ſhall be darkned in the agony of death, kindle in their hearts the light of ſaving faith: when their ears ſhall be ſtopt, let thy Spirit ſpeak unto them inwardly and comfort them: & when the houſe of their earthly tabernacle ſhall be diſſolved, then, Lord, receive their ſouls. As we have made bold to make our prayers and ſupplications unto thee for our ſelves and others: So alſo we render unto thee all poſſible praiſe and thanksgiving for all thy benefits beſtowed upon our ſelves and others. We

thank thee in ſpeciall for our election, creation, redemption, vocation, juſtification, for all the bleſſed means of our ſanctification, and for the aſſured hope of our future glorification. We thank thee for our health, maintenance, and libertie, for preſerving us ever ſince we were born, for bleſſing us in all that we have put our hands unto this day. Let thy mercy ſtill be continued unto us, we beſeech thee. Let the eye of thy providence, which never ſlumbreth nor ſleepeth, watch over us, and let the hand of thy power protect and defend us: Cover us this night under the ſhadow of thy wings, that no evil happen unto us. Grant that our bodies may be refreſhed this night with ſuch moderate reſt, that we may be the fitter for the works of our vocation, and thy ſervice, the next morning. Heare us, we beſeech thee, for Jeſus Chriſt his ſake our Lord and onely Saviour; in whoſe name and words we call upon thee further praying,

Our Father which art, &c.

FINIS.

The gift of Mr Wm
Bayley fellow of
Trinity Coll: in
Cambridge
Jan: 7. 1646

Robert Dayz

Magistratus habet imperium in
cras, quæ immediate pendent à Chr
pa
Nec ecclesia habet jurisdictionem i
humanis. *pa*
An in unum hominem coire non possi
que potestas. *pag*
Authoris sententia super hac re. *pa*
Nulla est collateralitas ecclesiasticæ &
potestatis inter se. *pag*
Potestas ecclesiastica aut est ipsius Chri
ministrorum ejus. *pag*

Cap. 2.

Quomodo Magistratus sit subjec
nistris in rebus ecclesiasticis. *pag*

Cap. 3.

Quænam sit potestas Magistratus
bativa & confirmativa circa spirituale
Quænam coactiva circa res ecclesiasti
pag.
Quatenus ministri dependeant à Magi
in rebus ecclesiasticis. *pag.*
Quatenus, quoad officii directionem
pag.

...ordinationes seu constitutiones p. 228
...m sit vis constitutionum ecclesiastica-
p. 231.
...leges ecclesiasticæ vim legum accipi-
...confirmatione Magistratus? p. 241.
...æ confirmatæ obligent respectu Magi-
...um, non ministrorum? p. 246.
...hic orthodoxe sit statuendum. p. 252.

Cap. 6.

...Vedelius in locum Papæ Romani, tot
...constituat Papas, quot sunt Magi-
... Vbi vide per totum caput in quibus
...m Antichristi consistat. p. 260.

...RTIS POSTERIORIS, SECTIONE SECVNDA.

Cap. 1.

...dictio terrena & spiritualis ab uno e-
...e potuit administrari, ante legem la-
p. 382.
...legem latam non, nisi extraordinarie
... 248.

Magi-

...IORIS SECT

PRIMA.

Cap. 1.

Res ecclesiastica distinguuntur

Potestas ecclesiastica distinguitur

In quibus consistat potestas Magistra... ctive ecclesiastica.

Cap. 2.

Differentia inter Pontificiorum & ...matorum sententiam de jure Magistr... ca sacra.

An Magistratus sit præcipuum m... ecclesiæ?

Quid per externum ordinem ec... telligatur.

Quodnam sit officium directori... & gladio armati, circa ordinem e... ecclesiæ?

An Magistratus habeat munus aliqu... clesia?

Potestas Magistratus objective eccles... formaliter politica.

Quomodo Magistratus sit custos utri... bulæ, & ecclesiæ nutricius?

...utantur, & al...

...3. Agitur de legi...
...e ecclesia, & Magistratu circa eadem.
pag. 111.

...2. Quaeritur, an Magistratus habeat po-
...mines ferendi ecclesiasticas? pag. 182.

...p. Quaeritur, an Ecclesiastici habeant po-
...mines proprie dictas ferendi? pag. 228.

...p. Quaeritur, an ullus homo terrenus habe-
...stem absolutam in rebus ecclesiasticis? Ubi
...Papa Politico agitur. pag. 260.

POSTERIORIS PARTIS
SECTIO SECUNDA.

...ap. Agitur de coordinatione, & subordina-
...polis & ecclesiastica administrationis.
pag. 282.

...ap. Quaeritur, an Magistratus in rebus ec-
...clesiasticis subjectus sit ministris ecclesiae? pag. 319.

...ap. Quaeritur, an ministri ecclesiae aliquo
...pendeant à Magistratu in rebus ecclesiasticis,
...eorum subjecti sint? pag. 327.

...ap. Agitur de honore Magistratui, & ec-
...clesiae deferendo. pag. 336.

...p. Quaeritur, an Magistratus honore &
...reverentia sit personis ecclesiasticis? pag. 368.

